

TREATY  
OF THE  
PLAGUE

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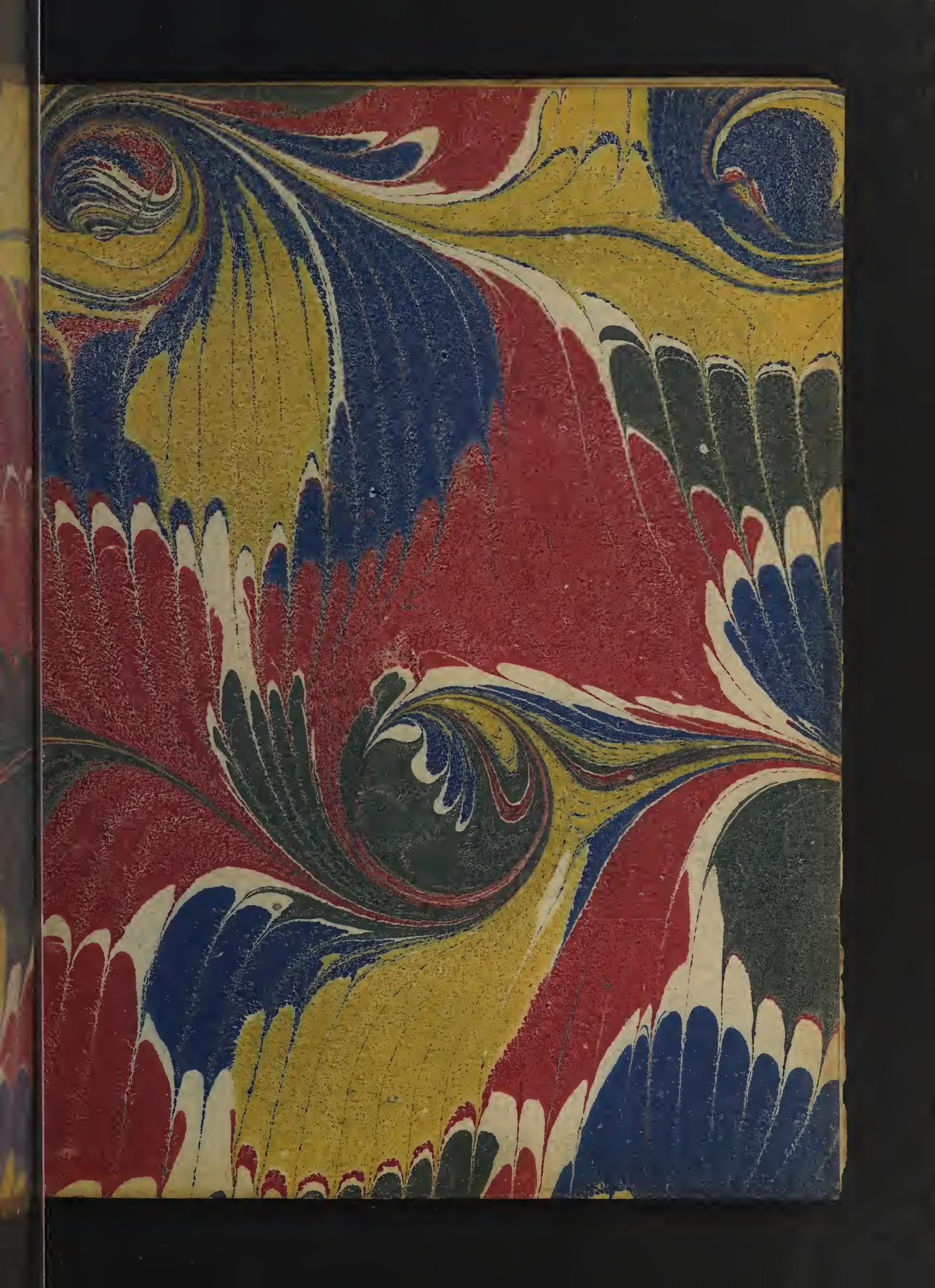






CHARLES W. G. HOWARD.

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THE RT HON SIR DAVID DUNDAS K<sup>NT</sup>  
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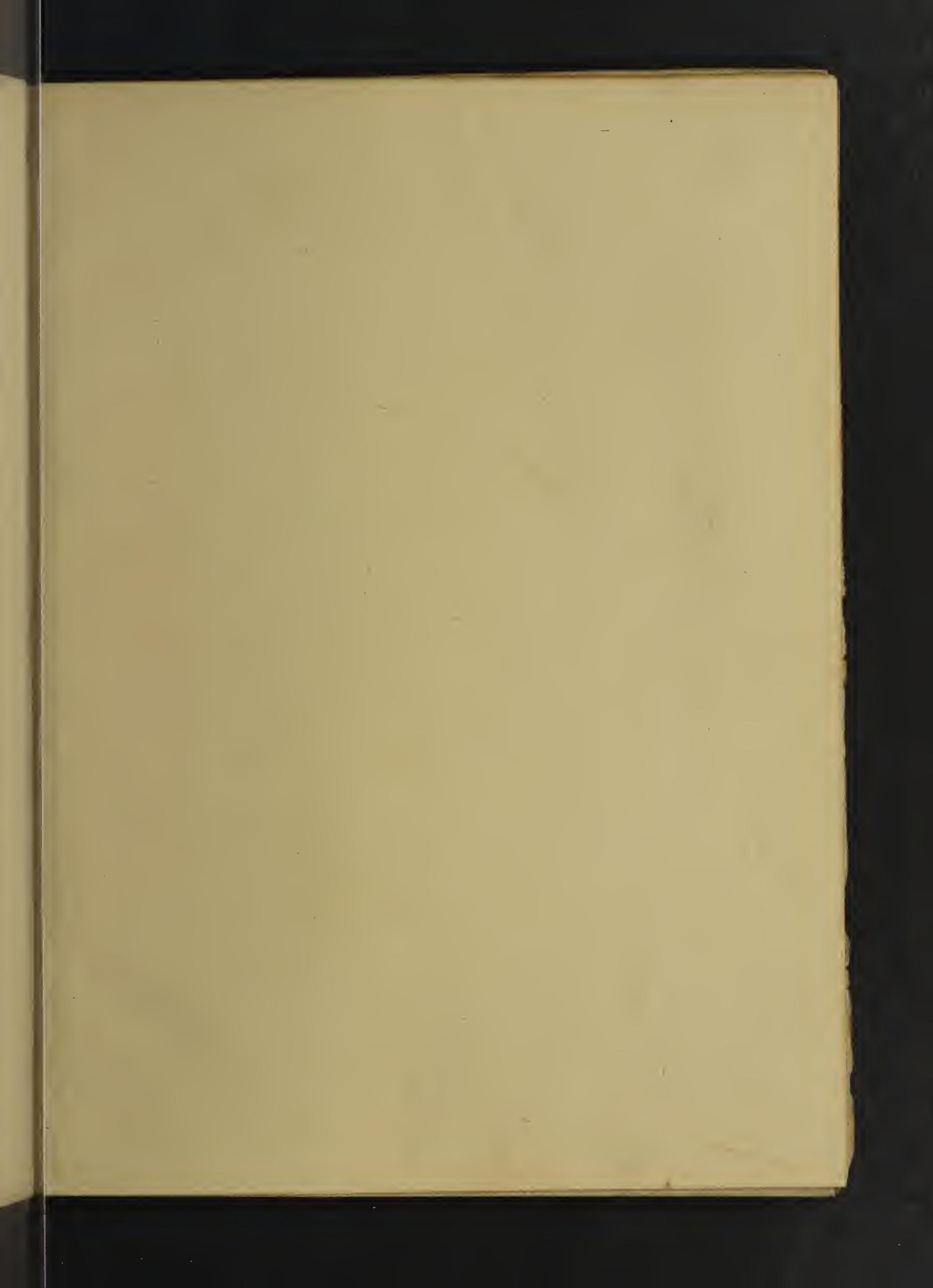
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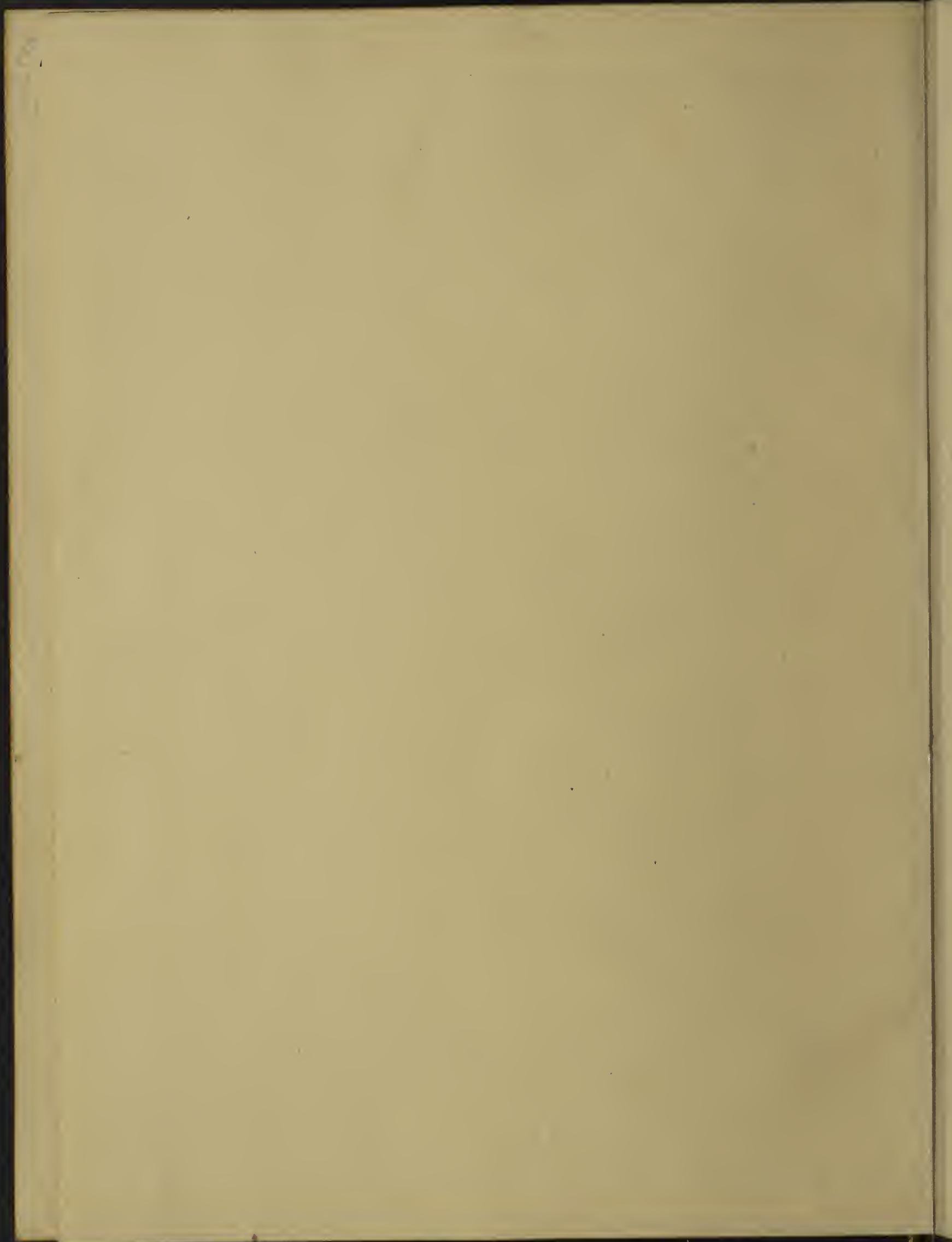
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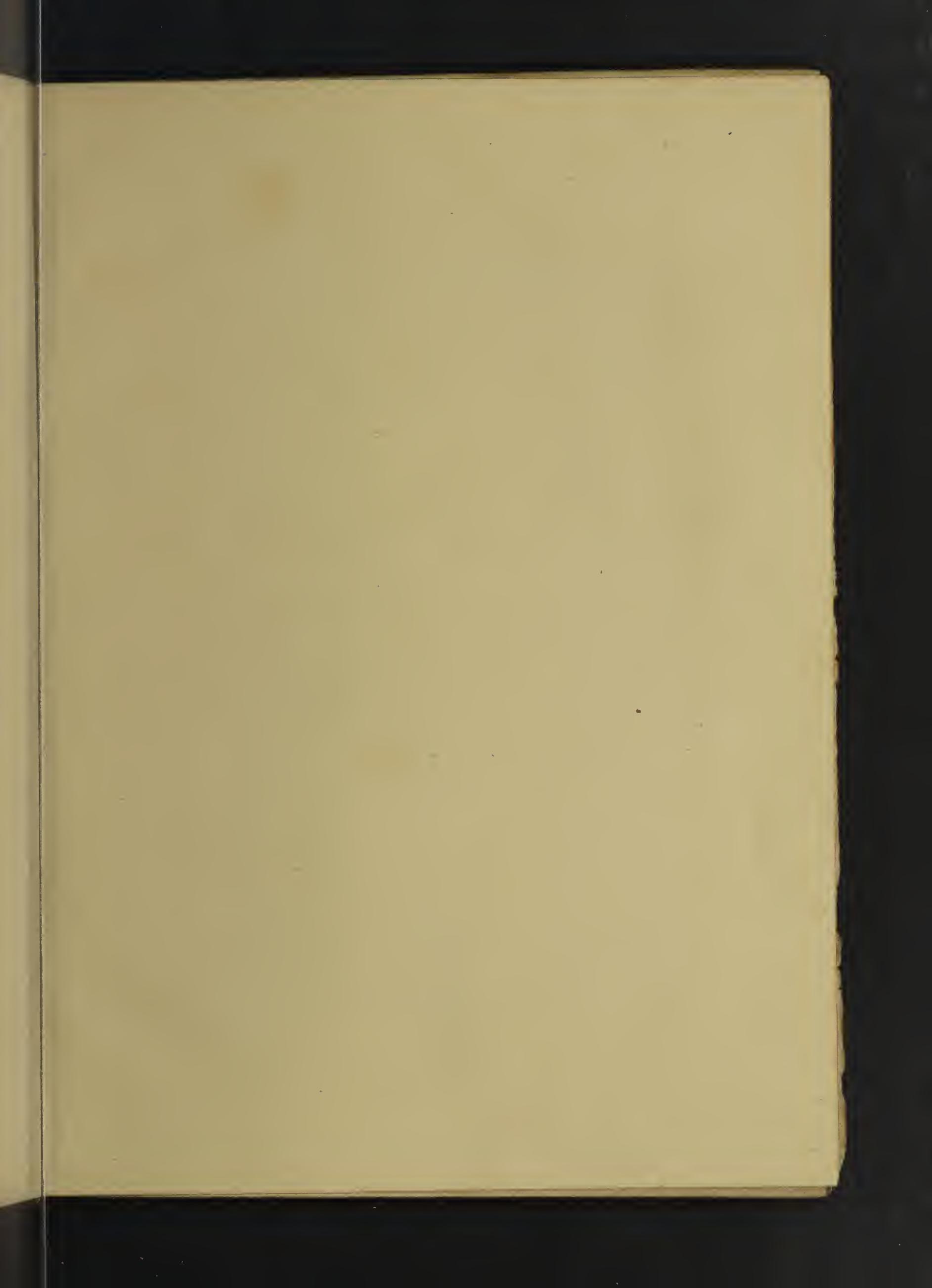
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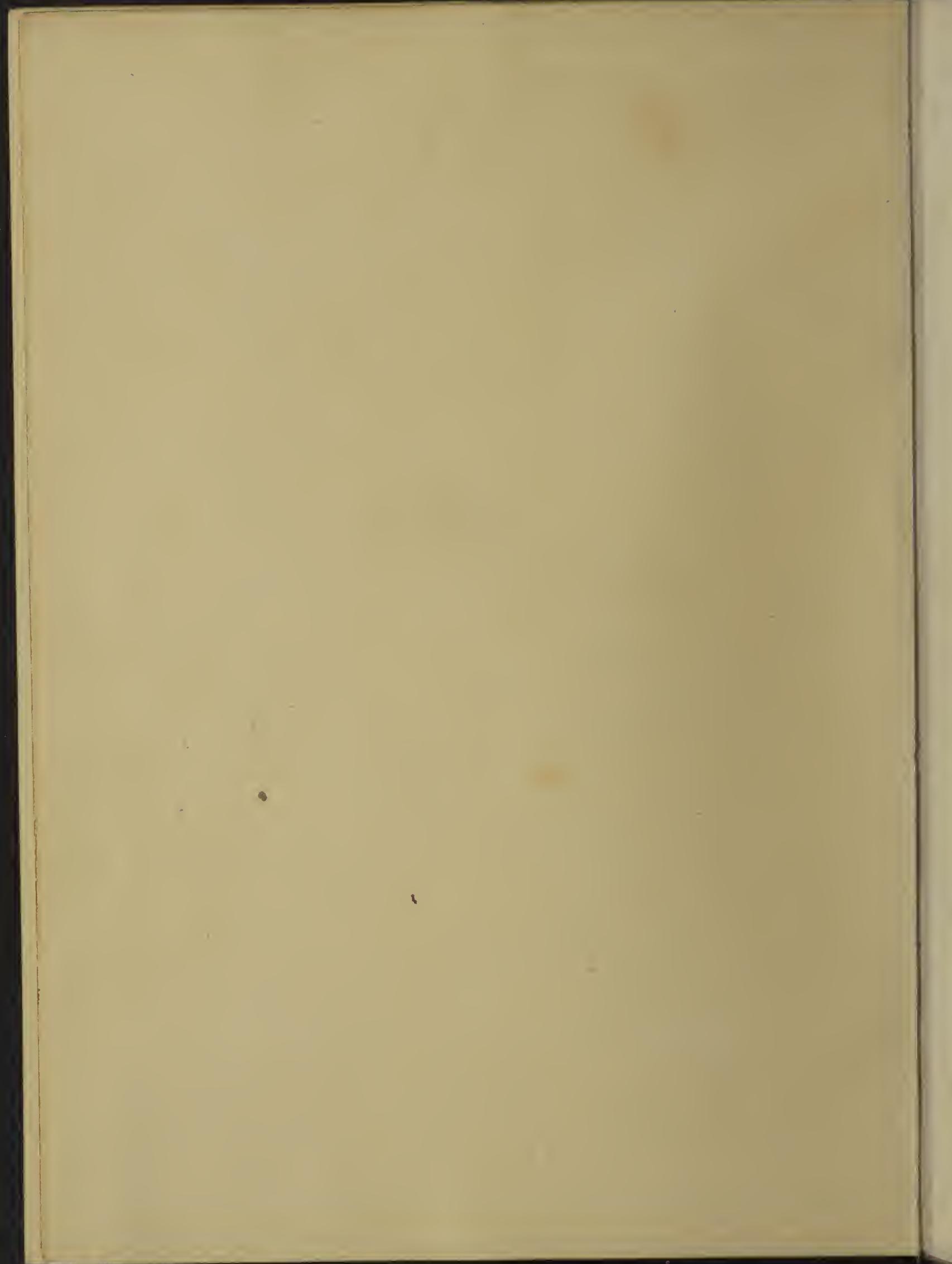
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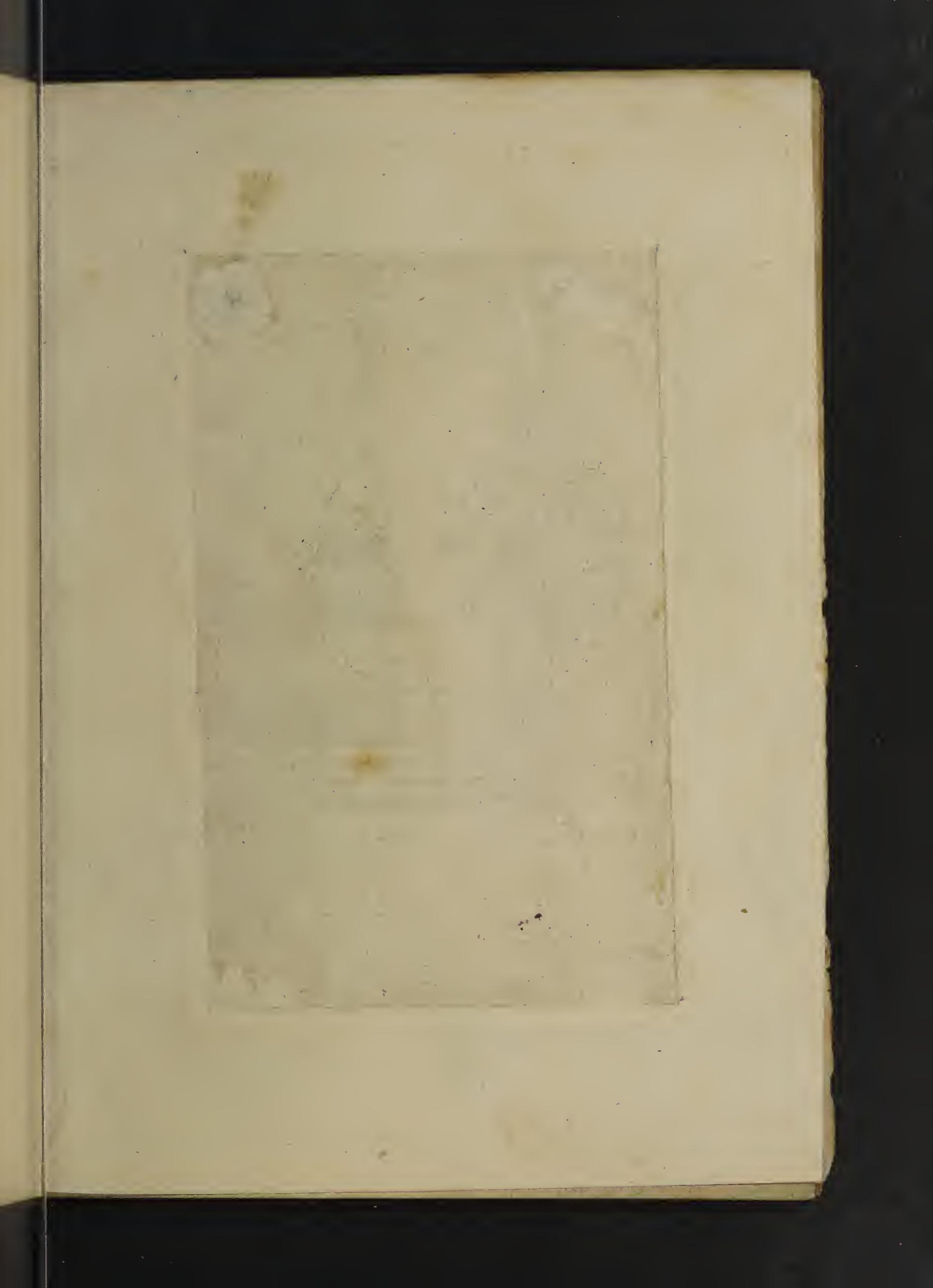
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The Manner of Dissecting  
the  
PESTILENTIALL BODY.

Printed for Nath: Crouch at the Rose and Crowne in Exchang Alley.

C. 17-81

# A T R E A T I S E of the Plague:

Containing the nature, signes, and accidents  
of the same, with the certaine and absolute cure of  
the Feuers, Botches and Carbuncles that raigne in these  
times : And aboue all things most singular Experiments  
and preseruatiues in the same, gathered by the obser-  
vation of diuers worthy Trauailers, and selec-  
ted out of the writings of the best lear-  
ned Phisitians in this age.

*By Thomas Lodge, Doctor in Phisicke.*



LONDON  
Printed for Edward White and N. L.  
1603.

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# TO THE RIGHT HONORABLE THE LORD Maior, and to the Right Worshipfull the Aldermen and Sheriffeſ of the Citiſ of London.



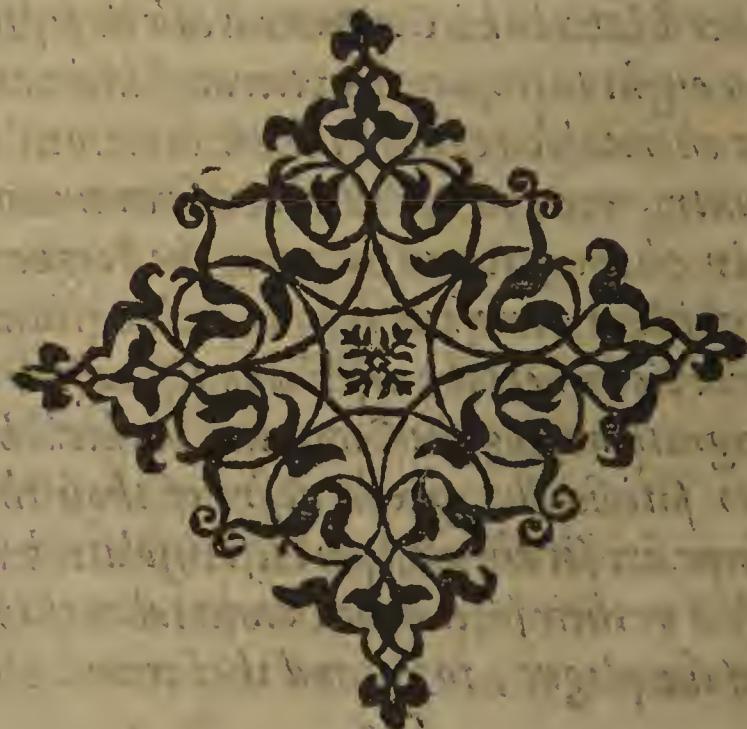
Two caſes (Right Honourable and Worshipfull) haue moued me to pub-  
liſh this preſent Treatiſe of the plague; One is the duetie and loue which I  
owe to this Citiſ (wherēin I was bred  
and brought vp, and for which (as the  
Orator Cicero in his Offices, and the  
Philosopher Plato in his Common-weale do testifie) euery  
good man ought to employ his vttermoſt indeuonr: The  
next is a charitable remorse I haue conceiued to ſee my  
poore country-men and afflieted brethren turmoiled and  
attainted with the greenous ſicknes of the Plague: and left  
without guide or counſaile how to ſuccour themſelues in  
extremitie: For where the iinfestation moſt rageth there po-  
uerie raigneth among the Commons; which hauing no  
ſupplies to ſatisfie the greedie deſire of thoſe that ſhould  
attend them, are for the moſt part left desolate & die with-  
out relief. For their ſakes haue I undertaken this prouince  
to write of the plague, to the end that with a little charge

## The Epistle Dedicatore.

a poore man may haue instructions by a litle reading both to know and to cure all the euil accidents that attend the diseases. It resteth in your Honor & those your right Wor-shipfull assistance, to haue especiall care that this charitable intent of mine may be furthered by your discreet or-ders, insuch manner that these bookees may be dispearsed a-mong those families that are visited, to the end they may finde comfort and cure by their owne hands and diligence. This is the only reward I require, as Almighty God know-eth, to whose mercy I commend you. From my house in Warwicke Lane, this 19. of August.

Your Honors and Worships  
in all affection,

Thomas Lodge.





To the curteous and friendly  
Reader.

Hou maist wonder perhaps (Gentle Reader) why amongst so many excellent and learned Phisitians of this Citie, I alone haue vndertaken to answere the expectation of the multitude, & to beare the heauy burthen of contentious Critiques and deprauers : But when the cause shall be examined, and the reasons considered, I hope to resolute thee so well, as thou shalt haue no cause to condemne me : There haue beene lately certaine *Theffali* that haue bestowed a new Printed liuery on euery olde post, and promised such myracles, as if they held the raine of desteny in their own hands, and were able to make old *Aeson* young againe : Amongst these, one by fortune is become my neighbour, who because at the first he vnderwrit not his billes, euery one that red them came flocking to me, coniuring me by great profers and perswasions to store them with my promised preseruatues, and relieue their sicke with my Cordiall waters : These importunitiess of theirs made mee both agreeued, and amazed ; agreeued, because of that loathsome imposition which was laide vpon me, to make my selfe vendible, (which is vnworthy a liberall & gentle minde, much more ill beseeeming a Phisitian and

To the Reader.

Philosopher, who ought not to prostitute so sacred a profession so abiectly, but be a contemner of base and seruile desire of mony , as Galen witnesseth in his booke, *Quod optimus meditus, idem si & Philosophus*: amazed, to see the ignorance and error of the multitude, who dare trust their liues to their hands who build their experiece on hazard of mens liues: and are troubled with the scab of the minde, which Plato in *Alcibiade* calleth *Probrosam imperitiā*, and M. A. Natta, in his 5. booke *de Pulchro*, voluntary ignorance. Hérevpon (by the earnest solicitation of my friends) and vnder a great desire to doe good vnto my neighbors, I haue faithfully gathered out of the most approued Authors, (especially out of certaine notes which I receiued from Valenolaes sonne now Doctor of Phisique in Arles, in Prouince) a true Methode how to knowe and cure the Plague , which freely and charitably I offer to the reliefe of those who want meanes to relieuе their estates in this time of visitation, and the rather because the world might conceiue of me in such sort , that I preferre a common good (according to Platoes counsell,) before all the gaping desires of gaine and profit in this world. An other reason was, because such bookes as already are past abroad , are confusedly huddled vp, without either forme or Methode, which is an vnpardonable errore in those that indeuour to instruct others. For these causes haue I bene drawne to write and expose my selfe to mens iudgements. Now that I study not in this Treatise to hunt after vain-glory, God can beare me witnes, and the plain stile I haue vsed therein may easily make knowne, which

To the Reader.

which had I a mind to bewitch the eares and minds  
of the reader, might perhaps haue bin better tempe-  
red: neither haue I a settled purpose to wound other  
mens fame, (as all men may conjecture) since ha-  
ving iust occasion offered me to reproue them, yet  
had I rather conceale that wherein they erre, then  
discouer their *Scribendi Cacoethen* (as the Poets saith)  
to their disgrace. Truly my resolution is to prouoke  
no man, and those that know me inwardly of late  
time can witnesse, that I resemble the *Mauritanian*  
*Mare* (of whom *Plutarch* maketh mention) which  
being led to the water, & seeing her shadow therin,  
suffereth her selfe afterward to be ridden by *Asses*:  
I thanke God I haue indured wrongs, tho I haue  
had power to reuenge them. But because my desire  
is to leauē all men satisfied, I must a little retire my  
selfe to yeeld men of worth & learning satisfaction  
in a matter wherin perhaps they might except a-  
gainst me. There is a lerned Phisitian that hath lately  
writtē against *Amuletes* or cakes of *Arsenick*, who per-  
haps may cōceiue vnkindnes against me, because in  
this Treatise I haue set downe the vse therof as a so-  
ueraine preseruatue against the Plague, where he  
hath condemned them; but he must excuse me in  
this case, for I haue no intent to commend the same  
because he condemneth it, but by reason of their  
authoritie and experiance who haue bin the lights  
and honors of Phisicke, as *Mercurialis* in his book *de*  
*Venenis*, chap. 13. *Capiuachius* in his book *de Febribus*  
chap. 13. & *Heurinus* in his booke *de Febribus*, chap.  
19. *Valeriola* and diuers others, who by vniiforme  
consent do allow the same either worne vnder the  
armes

To the Reader.

arime pittes, or about the region of the heart, by reason that by a certaine similitude one venome draweth an other with it, as *Arsenick*, which voideth the poison of the Plague insensibly, *Quod venenum & corpore attrahat & tota forma, & ratione caliditatis.* This *Antipathie* in *Arsenick* experience doth allow, authoritie doth confirme, and reason (which is an other of the feete whereon Phisicke walketh as *Galen* testifieth) doth assist it, which he may easily perceiue that readeth *Mercurialis*, in the place afore alledged: But for that I intend onely to iustifie mine owne actes & not to impugne others, let this suffice. And to conclude, if any man in the ripenesse of his judgement be more *oculatus* in this cause, then either these Fathers of Phisicke or my selfe am, I enuy him not, but leauue him to his better thoughts, till I may be more fully satisfied. Thus committing you to him on whose mercy I depend, I take my leauue of the gentle Reader, desiring no other reward at thy hands but a fewe deuout praiers for me, which I wil pay thee againe with double vsury whilst God lendeth me life. *Vale.*

*Thine in all friendship,*

Thomas Lodge.



# The causes and cures of the Plague.

## C H A P. I.

### Of the nature and essence of the Plague.



He Divine Philosopher Plato (declaring unto vs in diuers of his Dialogues, the perfect way and path, whereby we may rightly intreat, and skillfully procede, in the discouery of any thing) saith, That it behoueth euery man, that indeuoureth by Art and methode to attaine the perfect knowledge of that whereof he standeth in doubt, or is desirous to instruct an other in any Science whatsoeuer, to begin with the definition of the same, without the perfect grounds and vnderstanding wherof, nothing may be either worthily knowne, or truly explicated: (which lesson of his, both Tully in his Offices, and Gallen in his Booke of the differences of sicknesse haue very carefully obserued:) Since therefore in this Treatise of mine, I am purposed (by the grace and assistance of Almighty God) to manisest unto you the nature, malignitie, and accidents of the Plague, to the intent and purpose that I may instruct you after what manner you may withstand a sicknesse so greeuous, and accompanied with so diuers and dangerous accidents, by those meanes and medicines, which God of his mercy hath left vs, by the noble Art of Phisick, it shall not be amisse, if for your better vnderstanding what the plague is, I take my beginning from the definition

## The causes and cures

of the same. But before I prosecute this my intended purpose, let vs invocate and call vpon that diuine bountie, from whose fountaine-head of mercy euery good and gracious benefit is derived, that it will please him to assist this my labo<sup>r</sup>, and charitable intent, and so to order the scope of my indeavour, that it may redound to his eternall glory, our neighbours comfort, and the specia<sup>l</sup>l benefit of our whole Countray: which being now vnder the fatherly correction of Almighty God, and punished for our misdeeds by his heavy hand, may thorow the admirable effects and frutes of the sacred Art of Phisicke, receive prevention of their daunger, and comfort in this desperate time of visitation: To him therfore king of kings, invisible, and onely wise, be all hono<sup>r</sup>, maiestie and dominion, now and for euer, Amen.

The Plague then (as Galen witnesseth, is a pernicious and daungerous Epidemic, (that is to say, a generall, or popular sicknesse) which violently rauisheth all men for the most part to death, without respect or exception of age, sexe, complexion, gouernment in life, or particular condition whatsoeuer: And therefore is it worthily called pernicious, because there can be nothing mo<sup>r</sup>e daungerous then the sanie, which by the malignitie and violence thereof, infoozeth sodaine death, and by the proper nature, proprietie and contrarietie it hath with our bodies, killeth mankind no leſſe readily, then violentlie. But that you may mo<sup>r</sup>e exactly understand what y<sup>e</sup> plague is, you ought to note that there are diuers sorts of sicknesse; that is to say Epidemick, Endemick plague, and priuate disease, (as Galen witnesseth in diuers places:) An Epidemick plague, is a coynon and popular sicknesse, hapning in some region, or countray, at a certaine time, caused by a certaine indisposition of the aire, or waters of the same region, producing in all sorts of people, one and the same kind of sicknesse; as namely burning Feuers, Tertian Agues, Ophthalimes, or inflammation of the tunicle of the eies, Carbuncles, or Collicks, or general and greuous coughes, accompanied with shorſnes of breath, or disenteries, or fluxes of blood, which uniuersally and very often times raigne in some countries about the end

## of the Plague.

of sommer : All which sickneses when as they are common in any particular place or region, are called Endemick, whitch is as much to say, as sickneses happening publikely & popularly in the same region or country, by a certaine euil qualitie of the aire that raigneth therein, and produceth such like infirmities in mens bodies. For as both Galen and the diuine olde man Hypocrates do testifie, euery sicknesse that proceedeth from the aire infected with a venemous qualitie, that is the cause whitch produceth and begetteth the same, is in his essence Epidemick, popular, and pestilentiall. Thus farre according to the fathers of Phisicke haue I truly discovered what Epidemick is. Endemick is a common sicknesse, and yet soz all that proper to some one country or region : which is as much to say, as a regional, or prouincial sicknesse : For there are certain regions and places which by a peculiar propertie in themselues engender certayne kindes of infirmities, which are particular only to the inhabitants of that region, either by occasion of the aire, or the waters in that country. As in the new found land (discovered by the Portugalls and Spaniards) in that Iland which is called Hispaniola, and other places of India, there raigne certayne pustules or broad seabs, (not much vnlike the French pores) wherewith almost all the inhabitants of the country are infected, the remedy whereof they haue gathered from the infusion of the wood of Guaiacum, whence the vse thereof with very fruitfull successe hath bene discovered and proued sozible here in Europe. In Sauoy and the valley of Lucernes, the most part of the inhabitants haue a swelling in the thoate. In Pouille and Calabria, for the most part all the inhabitants haue y Jaundis. And such sickneses as are these, are called Endemiques, prouintiall or regionall infirmities, yet soz all that they are not to be accounted pestilentiall or contagious: The Plague as I haue said, is a pernicious Epidemie, that is to say, a common and popular sicknesse, whitch is both contagious & mortall. A priuate sicknesse is that which is particular & proper to any one in priuate, proceeding from particuler indisposition of the body of him that is attainted, or by reason of some disorderly dyet by him obserued, or rather by some

## The causes and cures

exesse committed by him, or through the corruption of the humours in his bodie, yet not contagious; but such an infirmitie as neither is free from daunger, nor exempted from mortalitie. These are the differences of such sicknesses as serue for our purposes to declare the nature of the Plague, which in her proper signification is a popular and contagious sickness, soz the most part mortall, wherein usually there appeare certaine Tumors, Carbuncles, or spottes, which the common people call Gods tokens: Which Plague proceedeth from the venemous corruption of the humors and spirits of the body, infected by the attraction of corrupted aire, or infection of evill vapours, which haue the propertie to alter mans bodie, and poyson his spirits after a straunge and daungerous qualitie, contrary and mortall enemy to the vitall spirits, which haue their residence in the heart: by reason whereof it suddenly rauisheth & shortly cutteth off mans life, who soz the most part is attainted with such a venemous contagion: And soz that we haue saide that the plague is a popular and contagious sickness, it shall not be amisse to declare and plainly discouer, what these wordes Popular, and Contagious, do signifie. Popular and Epidemich haue one and the same signification; that is to say, a sickness common unto all people, or to the mooste part of them. Contagion, is an evill qualitie in a bodie, communicated unto an other by touch, engendring one and the same disposition in him to whom it is communicated. So as he that is first of all attainted or rauished with such a qualitie, is called contagious and infected. For very properly is he reputed infectious, that hath in himselfe an evill, malignant, venemous, or vitiuous disposition, which may be imparted and bestowed on an other by touch, producing the same and as daungerous effect in him to whom it is communicated, as in him that first communica-  
teh and spreddeh the infection. This sickness of the Plague is commonly engendred of an infection of the Aire, altered with a venemous vapour, dispearsed and sowed in the same, by the attraction and participation whereof, this dangerous and deadly infirmitie is produced and planted in vs, which

Almighty

## of the Plague.

Almighty God as the rodde of his rigor and justice, and for the amendment of our sinnes sendeth downe vpon vs, as it is written in Leuiticus the 26. Chapter, and in Deuteronomy the 28. If you obserue not my Commaundements saith our Lord, I will extinguish you by the Plague which shall consume you. To the like effect is that of Celsus (a man of famous memorie amongst our Phisitions) who very learnedly saith, that all straunge sicknesses befall mortall men, by reason of the wrath and displeasure of the Goddes, and that the necessary meanes to finde recouery and remedie for the same, is to haue recourse vnto them by intercession and prayers. The same also testifieth Homer (the soueraigne of all diuine Science & Poeticall perfection) in the first booke of his Iliades. Since therefore it is euident by the testimonies abovesaid, that the Plague is a manifest signe of the wrath of God conceived against vs, the first and most wholesome remedie is to haue recourse vnto him, who is the Father of mercy, and soueraign Phisition of all infirmities, imploring his grace and mercy, by fastings, prayers, and supplications, by almesdeeds, good works, and amendment of life; to the ende we may appease and pacifie his wrath, and reconcile our selues vnto him, and obtaine his grace and mercy; according to the example of penitent Dauid, and the contrite Niniuites. In imitation of whome, if we shall haue our recourse vnto his mercy seat, we may rest assured that he will beholde vs with his eye of pittie, and graunt vs both health of soule and bodie, accord-

ding vnto his promises made vnto those who call

vpon him in humilitie and sinceritie of hart,

and conscience. See here the first

rule.

## The causes and cures

### C H A P. II.

#### Of the causes of the Plague.



Those sicknesses which are contagious and pestilent (even as all other kinds of infirmities) have their causes. For nothing may produce without an efficient cause that bringeth the same to effect: The Plague then hath his originall & producing causes, from whence shee taketh originall beginning: and is engendered by a certaine and more secret meanes then all other sicknesses. For, for the most part the causes of private sicknesses which are not infectious, are either to great repletion, or a generall deprauation of the humours which are in the body, or obstruction, or binding, or putrifaction, as Galen in his Booke, (Of the Causes of sicknesses) hath very learnedly written. But the Plague hath none of these aboue mentioned causes; but only contagious and pestilent: yet notwithstanding together with these causes of repletion, Cachochimie, obstruction, & putrifaction, the Plague may bee annexed and united; but yet in such sort, as they be not the proper reputed causes which engender the Plague, for then if y<sup>e</sup> should follow, all sicknesses accompanied with such like causes might be reputed pestilentiall, which were both vntrue and absarde: It behoveth vs therefore, to finde out a proper and continent cause of the Plague, and such like contagious infirmities. Let vs then conclude with Galen, in his Booke Of Treacle, to Piso, and Pamphilianus, that all pestilentiall sicknesses, as from the proper cause, are engendered from the ayre, depraued and altered in his substance, by a certains vicious mixture of corrupted and strange vapours, contrary to the life of man, and corrupting the vitall spirit: which unkindly excretion sowed in the ayre, and infecting the same, communicateth unto vs by our continuall alteration of the same, the venome which poysoneth vs.

Ths

## of the Plague.

The ready and spedy chaunges, saith Galen, which happen in the ayre, through the euill corruption of the same, produce the Plague; which like a ravishing beast depopulateth and destroyeth divers men by death, yea whole cities, because men having a necessarie to sucke in the ayre, together with the same sucke in the infection and venome: By this it appeareth that the proper and immediat cause whiche engendreth the Plague, is the abstraction and in-breathing of the ayre, infected and poisoned with a certaine venomous vapour, contrary to the nature of man. To his effect before his time, the great M. of Physique, Hipocrates writeth thus, in his Booke Of Humane Nature: The cause (saith he) of the generall pestilence which indifferently attainteth all sortes of men, is the ayre whiche we sucke, that hath in it selfe a corrupt and venomous seede, which we draw with our in-breathing. Now the causes whiche engender such vapours in the aire, are divers and of different kindes, soz sometimes such a vapour is lifted vp into the ayre, by reason of the corruption & stench of dead and vnburied bodyes; (as in places where any great battell haue baene fought, it often falleth out, according as divers Histories testifie.). It is engendred also through euill vapours that issue from the earth, or certaine Caves thercol, which yeldeth forth exhalations full of corruptions that infect the ayre, where it contracteth by an euill qualite: It happeneth likewise by a loathsome steame, of certain Marsh in plashie Fennes full of mudde and durt, as also from divers sortes of Plantes, and venomous beastes, whose euill qualite may produce such an effect in the ayre. But the ancient Physitians and Astrologers, (as namely Avicen, with divers others) report: that the Plague hath two originals and sources, from whence (as from a Fountaine) she taketh her beginning.

The first is, in the indisposition of the earth overflowed with too much moysture, and filled with grosse and euill vapours, which by vertue of the Sunne beeing lifted uppe into the ayre, and mired with the same, corrupteth

the

## The causes and cures

the nature and complexion thereof, and engendreth a certayne indisposition in the same contrary to our substance, from whence it commeth to passe, that they who sucke this infected aire are in daunger to be attainted with this contagion and sicknesse of the Pestilence. Especially, if they be of an evil constitution of body; replete with euil humours, men of vnbridled dyet, sanguine, and such as haue large and portuous pores: They likewise who are weake and delicate, are men ready to be surprised and infected.

An other cause of the Plague saith Auençen proceedeth from the celestiall formes, that is to say, the Starres and their configurations and malignant aspects, which by their influences cause such sicknesses full of contagion and Pestilence, as in generall all other Astrologians testifie: But in truth as touching mine owne opinion which is grounded vpon the diuine determination of Plato in his Epinomides, and his Timæus, of Plotinus his chiese follower, of Iamblichus, Proclus, Mercurius, Trismegistus, Aristotle, and Auerrhois, I finde that this opinion, is both false and erronius; as namely, to thinke that any contagion or misfortune, incommoditie or sickness whosoever may by reason of the Starres befall man. Because as Plato witnesseth in his Dialogue intituled Epinomis, The nature of the Starres is most goodly to behold, wel governed in their motions, and beneficall to all living creatures, bestowing on them all commodities of generation and conseruation: If then the nature of the Starres be so good that it meriteth to be called diuine (as in the same place Plato intituleth it) and yeldeth so many benefites to these inferiour bodies: how can it be that the Starres infuse such infection and contagion vpon the earth and earthly creatures, whereas it is manifest that no cause can produce such effects as are contrary to it selfe? If then the god of inferior bodies proceedeth from celestiall bodies, as namely the generation, production of frutes, and riping of the same: yea and the conseruation of every ones vertue (as in truth it doth): It shall never be truly and possibly concluded that the corruption and extir-

## of the Plague.

extermination of bodies proceededeth from the Starres. And therfore Aristotle very aduisedly saith; That this inferiour world is very necessarily coupled and ioyned with the superior, to the ende that all the vertue therof might be conducted and gived by the same. If the Starres by their vertue conserue all the creatures in this world, how can they by corruption, venome and contagion, dissipate and destroy them? The saide Plato also calleth all the Planets and Starres sisters, for their accord in good doing; and saith that it is a great folly in men to thinke that some Planets are evil and malignant, and the rest good, whereas all are good. For as Calcidius the great Platonist saith in his Commentaries vpon Platoes Timaeus, *¶* Sc. cuius may either proceed or take beginning from the heauens, because in that holy place all thinges are good, and such as resemble the diuinitie, and nothing that savoureth of malice may abide and haue place: neither saith he, can the Starres change their nature, because it is simple and pure, neither can they degenerate from the simplicitie and purity which by the Almighty power hath bene bestowed vpon them. Why then shall we attribute unto them a malignant, pestilent, and contagious qualite, and such as rauisheth and spoyleth all living creatures by a venomous and pestilent influence? For if contagion be as badde a thing as may be (as in truth it is) the most disordinate and contrary to nature, or rather enemy to life) the source and originall of which contagion, is nothing but very infirmitie, putrifaction and corruption in matter, how dare we attribute to the Starres & heauen (which is the beginning of all generation) such an erroneous and vnnaturall accident? Whereas the Planets are Celestiall bodies, well disposed, powerfull, without vice, corruption, or matter, subiect or inclining to any contagion: And therfore Auerrois the chiese Commenter vpon Aristotle saith; That whosoeuer belieueth that Mars or any other Planet disposed in any sort whatsoever, doth hurt to any inferiour bodies; the same man in sooth belieueth such things as are estranged from all Philosophie. And the same Author vpon the ninth of Aristotles

## The causes and cures

, Metaphisiques, saith; that the Celestiall bodies which are  
, the beginning of all things are eternall, and haue neither euil  
, errore or corruption in them; for corruption is of the oder of  
, such things as are euil. And therfore saith he, it is impossible  
to know that which the Astronomers say, that there are some  
fortunate, and some vns fortunate starres, but this only may be  
knowne, that whereas all of them are good, that some of them  
are better then other some. Behold here the worthy and true  
opinion of this excellent Philosopher, which before him (in as  
much as concerneth the first part of this sentence) Aristotle in  
the ninth of his Phisiques, Chapter 10. had testifid. The  
wise Philosopher Mercury Trimisgistus in his Dialogue in-  
tituled Asclepius, saith; that all that which descendeth from  
heauen is generative; if then in respect of vs the influence of  
heauen be generative (as in truth it is): for as Aristotle saith,  
*Sol & homo generant hominem* it cannot any waies be possible  
that it can corrupt or cause the confusion of mankinde. The  
like also is confirmed by Proclus, (who interpreteth vpon  
Platoes booke de *Anima & Demone*,) The Celestiall bodies  
(saith he) by a soueraigne harmony containe all thinges in  
themselues, and perfect them, and conforme them among  
themselues: and so the vniuers, If then it appeareth that the  
Celestiall bodies perfect all thinges, and both confirme & con-  
serue them, (as in truth they do, and this Author witnesseth);  
how can these engender contagion and infection in vs, which  
abolishe our perfection and integritie, and destroy vs by  
rauishing our liues? To speake truth, as me seemeth it were  
a thing impossible. For it is contrary to the nature of contagi-  
on, that it shoulde descend from heauen, because contagion is  
no other thing but an infection proceding from one unto an  
other by communication of a pestilent and infected vapour,  
and by this meanes if the Plague and contagion proceeded  
from the starres, it shoulde necessarily follow by the definition  
of contagion, that the starres were primarily or formerly in-  
fected, if by their influence they shoulde send a pernicious con-  
tagion among vs. But this in no sort may be graunted; be-  
cause

## of the Plague.

cause the Starres by being Celestiall bodies, pure, diutine, and estranged from all corruption, receiving and containing no infection in them, being no materiall bodies apt to transmutation or chaunge, (as Aristotle and Auerrois in his Booke *de Caelo est mundo*, doo learnedly alledge) cannot be capable of infection or contagion, neyther communicate it to the inferior bodies. Let vs therefore cast off this vaine and softish opinion whereby we are induced to beleue that the Plague proceedeth from the heauens: that is to say, from the influence of the Starres, (as by the vanitie of time we haue had inducements.) But let vs confesse that it procedeth from the secret iudgements of God, who intendeth by this scourge to whip vs for our sinnes, as it appeareth in Leviticus, and Deuteronomy. To conclude, we say that the cause of the Plague is a malignant alteration and corruption of the ayre infecting our bodies, as it hath bene declared in the beginning of this Chapter.

## C 2 CHAP.

## The causes and cures

### C H A P. I I I.

Of the signes of the Plague, both impendent and present, with the good and euil signes appearing in pestiferous sicknesses.



He signes whercby a man may know the infection of the aire which threatneth vs with Pestilent sicknesses, are, when as we see the same continuall and accustomably troubled with hiche, cloudy, moyst, and ill smelling vapours, the Skie vnaccustomed to Northeren windes, but sollicited with Southerly blastes; The aire full of fogges and vapours, making a shewe of raine without any showers: For such signes as are of that nature engender corrupt Feuours, as Aristotle saith in his Probleames. If the winter be hote and moyst, and obserue not his naturall temperature, and when the Spring time is veray dry without raine, and notwithstanding colde, and after for many dayes charged with Southerly windes, troubled aire, and then cleare, and afterwards suddenly overcast, the nights colde, and the day veray hotte and soultry, It signifieth that we shall have an euil Plague the Sommer after. Moreover, if at that time there appeare any increase of such creatures as are engendred of putrifaction, as wormes of the earth, flies, gnattes, eales, serpents, loades, frogs, and such like foreshokening corruption and putrifaction in the earth and waters, and when the aire the same day chaungeth from faire to soule, and from cleare to cloudy, when the Sonne shineth and afterwards hideth his head in cloudes, in one and the same day, it is a signe that the temperature of the aire is altered. And when as Rats, Moules, and other creatures, (accustomed to liue vnder ground) forsake their holes and habitations, it is a token of corruption in the same, by reason that such sorts of creatures forsake their wonted places of aboade. And when as the Birds of the aire fall downe dead, or forsake their

## of the Plague.

their nests, it is a signe of great corruption and contagion in the saie. Long and continuall raines, accompanied with Southerly windes, dispose the ayre to sicknesses and putrifaction, as Hipocrates, and Galen testifie in their Epidemies. When as Feuers are accompanied with small Poxe, or Me-sels, with spots, or red markes like to the biting of Fleas, it is a signe of a pestilent Feuer. When the sickle is very much tormented with the passion of the heart, vomitings, soundings, or weaknes, or faintnes of the hart, without great outward but vehement inward both heate and drought, with appearance of swellings, botches, carbuncles, and Mesels; without all question he is seized with a pestilential Feuer, especially if diuors at the same time and in the same place are attainted with the same griefe: and if so be the partie which is infected hath frequented places both contagious and infected. See heere the principall signes of the Plague and pestilentiall Feuer. The euill, dangerous, and mortall signes in such as are diseased, are feblenes and weaknes of the regitius vertue of the bo-dy (which may be discouered by the pulse when it is weake, un-equall, disorderly, languishing and intermittent, by often Sin-copes or soundings, alienation, and frenzie, blewnesse and blacknesse appearing about the sores and carbuncles, and after their appearances the sodaine vanishings of the same, cold in the extreme partes, and intollerable heate in the in-ward, unquenchable thirst, continually soundings brynes white and crude, or red, troubled and blacke; Colde sweat about the sozhead and face, crampes, blacknesse in the excrements of the body, stench, and blewnes, the sur of the belly, with weak-nesse of the heart, shortnes of breath, and great stench of the same, lacke of sleepe, and appetite to eate, profound sleepe, chaunging of colour in the face, exchanged to paleness, black-nesse, or blewnesse, cogitation or great unquietnes. All these signes beoken either certaine death or daunger thereto in the Plague; even as contrariwise the contrary soztaken recou-ry of the sickness, by reason they testifie vpon the regitius power and vertue of the bodie, goodnesse of the complexion,

## The causes and cures

and vertue of the same, with strengthes of hart. For as Avice[n] sayth: They that are manly, and confidently beare out their sicknesse without any shewe of feare, they are those which for the most part escape. Likewise to haue a good appetite to sleepe in repose, without disturbance of the body, it is a good signe. The Botches, and Carbuncles to retaine a good colour, and without great paine to be brought to ripenesse and supp[er]nation, to haue a moderate heate maintained through all the body: The vynes, in digestion, colour, substance, & contents, to be good: To haue easie breathing, sweet warme, & vnuerfall through all the body, appearing on a decreasyng or criticall day. All these signes appearing in the infected person, giv[e] great hope of his recovery. These bee the signes and tokenes by which you may gather a sure and unfained iudgement of that which shall befall him that is attainted with the Plague.

## C H A P. III.

A Rule and instruction to preserue such as be in health, from the infection.

**V**V Hen as (by the will of G D) the contagion of the Plague is gotten into any place, Citie, or Countrey; we ought to haue an especiall regard of the generall good, and by all meanes to stude for their preseruation who are in health, least they fall into such inconuenience. First of all, therefore it behoueth euery man to haue speciall care that he frequent not any places or persons infected, neither that hee suffer such to breath vpon him: but as Galen hath learnedly aduised, in his Booke *De Differentijs Frebrium*, Chap. 2. Estrange himselfe as farre as him lyeth, from their societie. The first and chiesest remedie then, is to chaunge the place, flie farre and returne late: Hipocrates, likewise in his Booke *De Natura humana*, saith: that wee ought to forsake the place whereas a generall sicknesse rangeth, according to the common Proueibe, *Cito, songe, iarde*. And if necessarie constraineth vs to frequent the infected, (either to be assistant to our friends, or otherwise;) carry in an ought so de-

means

## of the Plague.

meane himself in such sort that the sick mans breath do not affaint him: which may very easily be done, if a man haue y<sup>e</sup> skill to choose & take the winde that properly bloweth towards the sick & infected, and not from the infected to the healthfull: And therefore in that case the healthfull ought to keepe themselues vnder, not ouer the winde. The first part of preseruation, is to purifie and purge the ayre from all euill vapours, sentes, stench, corruption, putrifaction, and euill qualitie. For which cause, it is necessary to make good sumes in our houses, of sweet and wholesome wood, as Rosemarie, Juniper, and Lawrell, or Bayes, and to perfume the whole house and chambers with the sume of Rosemary, Juniper, the parings of Apples, Storax, Beniamin, Incence, dried Roses, Lauender, and such like, both Euening and Morning. It is not amisse likewise at euery corner of the street, (at least twise in the week) to make cleare and quicke Bonfires to consume the malignant vapours of the ayre, according as Acron the great Phisitian, comman- ded to be done during the mortall plague in Greece: As Paulus Aegineta testifieth in his second Booke, Chap. 35. It is good also to weare sweet sauors and perfumes about vs, such as in Winter time, are Marcorame, Rosemarie, Storax, Beniamin, or to make a Pomander after this sort that ensueth, and to weare it about vs to smell too vpon all operfumaries. Take of the flowers of red Roses, & Violets, of Buglos, of each halfe a little handfull, of the threé Sanders, of each a Dramme; of the rootes of Angelica, Gentian, and Zedoary, of each four scruples; of white Encens, Cloues, Nutmegs, Calamus, Aromaticus, of each a dram, of Storax, Calumit, and red Beniamin, of each a dramme and a halfe, of orientall Muske a scruple, of Amber-greece halfe a scruple, of Lad aum infused in Rose-water one ounce, mixe all these together in Rose-water where in the Gum Dragacanth hath bene infused, and with a little of Rose-vinegar make a paste, of which you may forme certaine rounde Pomanders, to weare about your necke; and smell vnto continually. Take of Rose-water threé ounces,

## The Causes and Cures

of white Vinegar, of Roses iij. ounces, of white Wine, or pure  
Malmosie two spoonfulls, of the powder of Cloves, of the roots  
of Angelica and Storax of each halfe a dramme, mixe them  
all together, and with this liquo<sup>r</sup> it shall not be amisse to wash  
your hands, bedewyn your forehead & nostrils, and the pulces of  
your armes, for such an odour and of so wholesome a qualitie,  
vchemently repulceth the venome that assaileth the heart, and  
altereth the pestilence of the ayre. It shall not be amisse like-  
wise to carrie an Angelica roote in your mouth, or a Gentian  
or Zedoary roote, or else the rine of an Orange, Lemon, or  
Pomecitron, which as Auicen testifieth haue soueraine ef-  
fects in this case. The continual vses of these good odors con-  
forteth the heart and vitall spirites, driveth away all vne-  
niuous vapours, and rectifieth the ayre that whilc<sup>t</sup>h about  
vs, as Auicen testifieth in his Booke, Of the Forces of the  
Heart. For which cause, they which desire the continuance  
of their health, ought never to be vnprovided of these things.  
Amongst all other medicines that haue the propertie to com-  
fort and reioyce the heart, the Easterne Hyacinth, being  
worne about the brest, and next vnto the naked skin, or else  
held in the mouth is very effectuall, as Auicen testifieth, in  
his Booke, Of the Forces of the Heart, (in that Chapter  
wherin he entreateth of the Hyacinth,) where he saith;  
that the sayd Stone hath not only a propertie to confort the  
heart, and quicken the vitall spirites, but also to resist all ve-  
nomes. For which I advise all such as haue both meanes and  
maintenance to get such a iewel, to carrie the same either in  
their mouthes, or continually about their neckes, neare  
vnto the region of their hearts, by reason of that ex-  
cellent propertie whiche all Authors by  
uniforme consent attribute vnto  
the same.

CHAP.

## of the Plague.

### C H A P. V.

The meanes and preseruatiues which are to be ministred inwardly against the Plague.



Alen in his first booke of the differences of Feuers, and in that Chapter where-in he intreateth of the pestilent Feuer, saith: That to preserue the body from infection, it shall be very necessarie to clense and purifie the same from al corruptions and superfluities, by fit purgations, and to take away these oppilations, and stoppings, which are the meanes that naturall heat cannot bee dispersed, & to dry the body from humidities, and to main-taine such bodyes as are drie in their Estates. In imitation of whose opinion and direction, it shall be good to euacuat and expell those superfluities of humours, which abound according to there natures, age, complexion, vertue, quantitie and qualitie, who are forced with the same superfluous humours. It is therefore note worthy, in suspected and dangerous times that no accustomed euacuations either by flure of Hemeroides, or of the belly, old vlcers, mensruall blood, itches, or such like should be restrained. For those purgations which are of this kinde do clense the vnnecessary humours, and by this meanes maketh the body healthfull, whereas such humours being either repressed by astringent medecines or such like ointments, might greatly hurt the principall members, and produce strange sicknesses in the same. And for this cause, Galen, and Hipocrates write: That it is a good signe when as any defluxion is expelled, from the inward and principall parts of the body: where contrariwise, if the same be transported from the outward to the inward parts, it is a most euil and sinister signe. For which cause in the Plague time it is the surest way, rather to suffer those superfluities to haue their course, then to stop or stay them by any medecine; because by the boydancce thereof, the body is purged from the same

## The causes and cures

superfluities which being retained might wonderful annoy it. Which counsaile of thiers, may serue for an advertisement to all those that shall be so disposed and affected in the time of the Plague. It behoueth therefore such as be Sanguine, full in loue, and youthfull in yeares, to be let blood after a competent manner, thereby to diminish their replexion and abundance of blood. Those that are chollerique, ought to be purged with an infusion of Rubarb; if they be wealthy: and if poore, with the Electuary of the iuice of Roses, by taking threé Drammes, or halse an ounce thereof in Sorrell, Endive, or Purslane Water, or else by Diacatholium, Diaprumis, Laxatiue, the sirope of Roses; Cassia, or the pilles of Rubarb, Femitorie, or those that for their gentle working are called (by the Phisitians) Aureæ. The flegmatique, ought to be purged with Agaric, Diaphenicon, Diacarthami, the pills Aggregatine, Cochiae, according to the strength of their bodyes, the qualitie of the humor which are offensive, at the discretion of the learned & exeri- cenced Phisitians, by whose directions and prescriptions such medicines are to be ministred, & not according to the custome of this time, by scolish Idiots and ignorant Emperiques. Such as are melancholy should be purged with the infusion of Sena and Epithemum with a little Anise seede, and Diacathelicon, with the Confection, Hamech, Diasene, Solutiue, the pilles of Femitory, and Aureæ. I forbear to call the pills, *De tape Armeno*, and Lasuli into vse, because they are too violent, and scarcely well prepared. Such as are weake and delicate persons (As woman with childe, children, and aged people,) it shall suffice to purge them with an ounce of Cassia, extracted with halse or a whole dramme of Rubarb, or two ounces of Marina, or threé ounces of sirope of Roses, or with the sirope of Sucry with Rubarb, but with this Proviso al- ways, that the direction be taken from a learned and diligent Phisitian, and not according to the fancie of scolish chare-women, and ignorant practizers. To those little children that are subject to the wormes, you shal give this pouder in the Plague-time, which is both fit to correct the one, and expell the other, the vse thereof is in Purslane or Sorrel water, with one ounce

## of the Plague.

of Syrope of Limons. Take Worme-seed, Citron, or Pome-citron-seed, of the seeds of Sorrell and Purslane, of each halfe a dram, of the hearbe called Scordion one scruple, of Rubarb a dram, of hole Armenus one scruple, make a small powder of all these, whereof in the aforesaid waters giue halfe a dram or a scruple to the child, according to former direction.

### C H A P. V I.

A Rule and direction, whereby, by Potions, Pils, Powders, Opiates, and Losenges (which are most fit, apt, and conuenient to preserue the body from Contagion,) the Plague may be preuented.



He Divine prouidence of God, being carefull for his creatures, and the preseruation of mankind, hath produced many remedies to reppresse and preuent the daungerous insultes and assaults of þ Plague, or any other venemous contagion whatsoever: (which remedies our ancient Phisitians haue called Antidotes, that is to say, certaine medecines which in their nature and hidden property inclosed in them, are contrary vnto them, as Galen in his booke of Antidotes hath learnedly declared.) Of these remedies I wil set down some, and those the most effectuall in this Chapter, as well for the rich as for the poore, whose miserie and distresse we ought moze inwardly to receiue then the rest: partly because God hath especially enioyned vs no lesse, partly because they of themselves haue no meanes to succour themselues, for which cause we are in charitie bound to relieuē the, as herafter shalbe proued. And of these remedies we ought to vse some change, to the ende, that nature making vse of one of them do dot dispise the vertue thereof, as Galen writeth in his fist booke, *de Sanitate Tuenda*. The body therefore being first of all well purged, it is good to make vse of Guidos Elestuarie Theriacal, especiall in Winter or Autumne, namely in those who are of a colde and moist complexion, especially where it may every waies be commodiously applyed. The Apothecaries either haue or may conueniently haue the Species therios ready prepared, of which a man may take a drā at once in Ba-

## The causes and cures

glos, or Sorrel-water, or in good White wine, or in the winter time with Claret wine. This powder is very effectuall in this case, if it be wel and faithfully dispensed, neither is the price ouer-valued for the poore: of this powder may you make vse two or thre dayes, either with some fit water, or else in the forme of Losings. This powder also which ensueth is a very singular remedie, which in stead of the former, and in way of chaunge, you may vse for two or thre dayes space. Take the rootes of Tormentill, the rootes of Zedoary, and Angelica, of each a Dramme; fine Cinamon, yellow Sanders, of the seedes of Citrons and Sorrell, of each a Dramme and a halfe, of the shauings of Iuorie, of Cardus benedictus, & the rindes of Citron, of each four scruples, of bole Armenus prepared two Drammes, of fine Sugar as much as shall suffice: make thereof a very fine powder, of which those that are strong and in yeares may take a dram, & the yonger soft, halfe a dram in Scabious water, and Sorrell water, or in thre good spoonfulls of good White wine. Galen, (in his second booke of Antidotes) setteth downe this singular remedie for the poore, which was made and composed by Appolonius. Take twentie leaues of Rew, two common Nustes, two dried and fatte Figges, a little Salt, mire all together and take euery Morning a mozell, and drinke a little pare White wine after: If any one fasting taketh this medecine, no venome may hurt him that day, as Galen (according to Appolonius opinion) testifieth, in the place afore alleaged. There is an other easie and excellent medecine which followeth, the which King Nicomedes vsed against all venome and poysone. Take of Juniper berries two Drams, of Terra Sigillata as much, make hereof a powder, & incorporate the same with good Honie, and reduce it to the forme of an Opiate, of which a man may take a bole or bit to the valew of ij. drams for the rich, & for the poore, instead of Terra Sigillata, you may vse as much bole Armenus prepared. This remedy is set down by Galen, in the soore said place, & is of great efficacy. The Electuary de bole Armeno, also is communly vsed, & hath no vnpleasant taste therwith.

The

## of the Plague.

The Pilles of Rufus also are an excellent preseruatiue against the Plague , which are made after this manner following: Take Aloes and Armoniack of each two drammes, and make a composition thereof with white Wine and vse the same , for they are of Paulus Aeginetas description : but if you wil more properly dispence the same , leauie out the Armoniac , and instead thereof, put thereto a little Saffron, according to the forme which ensueth, and you shall make a most excellent medicine to this effect. Take of Aloes washyd in Rose water, one ounce of Myrrh and Saffron, of each two drammes, of Bole Armenius two drammes, make Pilles thereof with white Wine, or the iuice of Limons in Sommer. Of this composition you may forme ffeue Pilles for a dramme , and take them euery morning. An other preseruatiue, and very profitable for the poore, is this that followeth. Take one or two handfuls of Horrell , steepe them in a Violl in good Rose-Wine Vineger, and keepe it close stopped , and in the mozung when you rise, take thre or four leaues of the Horrell thus steeped, and eate the same , for it is a profitable medicine : the reason is, because Horrell by his vertue represelth the heate of the blood , and resisteth against all putrifaction. And if you drinke a spoonesfull or two of the saide Vineger in the morning: Or steepe a losse of White bread in the same , and ouerspread it with Sugars, it is both comfortable and wholesome at all times : Some there are that vse the leaues of Rue after the same sort, but this medicine is not allowable but in the cold time of the yeare, and in such bodies as are cold and phlegmatique by reason of the heate thereof, Juniper berries also being steeped in Rose Wineger and taken in the morning, as wonderfully profitable to that effect.

These remedies which ensue are very excellent and appropriate for the Plague.

A Pomander of excellent sent and sauour good against Pestilent aires.

## The causes and cures

**T**ake pure and sweete Ladanum, Benjamin, Storax, Camphire, of the Trociques of Gallia Moscata, of Cloues, Rose, Spikenard, the wood of Aloes, the three Savours, the rootes of Drace, of eache halfe an ounce, let all these be beaten to a fine powder and searfed, and then incorporate the whole with liquide Storax, adding thereto of Muske and Amber, of each a dramme, of Ciuet two drammes, make a paste hereof with the infection of Gumme Tragacants in Rose water.

A prettie preseruative to be carried in a mans mouth during the time of infection, which procueth a sauoury and sweete breath.

**T**ake of fine Sugar one ounce, of Drace halfe an ounce, of the shell of an Egge the inward skin being taken away halfe an ounce, put the shell of the Egge into Muske Rose water till it be mollified for the space of eight dayes; beat all these to a fine powder, and with Rose water wherin Gum Tracagant hath bene infused, make prettie Pellets according to what bignesse you please. These are very wholesome, and make the breath sweete, and comfort the heart inwardly, and are of a temperat qualitie, which you may keep in your mouth some threé houres.

An admirable and excellent defensatiue in forme of an oyntment to defend the heart in time of infection, profitable both for the healthy and diseased, and of admirable effects.

**T**ake of the best Treacle you can get, or in stead thereto of Methylidate (but Treacle is the better) take I say two ounces. The iuice of sixe Limons mixed together, and put them into a little glasse pipkin, and let them boyle therin till halfe the iuice be consumed. Then suffer it to coole, and afterwards take two drams of beaten Saffron, of Cardine and White Diptamyn, of each two drams, incorporate all these things together after they are well peunded, and bring them to the forme of an ointment, wherwith every day annoit the region

## of the Plague.

region of the heart vnder the left pappe, making a circle with the same round about the pap. Afterward take an ounce of Christaline & pure Arsenick, and wrap it in Gossapine Cotton and red Taffata, after the forme of a litle bag, carry the same about you, being bounde vnderneath or hard vpon your left pap : by this meanes each man may be assured that he shall not be infected, if so be he vse those interior remedies which I shal set downe and haue heretofore declared for the good of my Country.

### An other excellent preseruatiue against the Plague.

**T**ake of the leaues of Mary-golds, which the Latines call Calendula, of Verbeine, Scabious and Sozrell, of each a handfull: of the rootes of Gentian, Zedoary, and white Diptamy, of each two drams, boyle them all together for two houres space in good and pure fountaine-water, from the bosome of a quart to a pinte, adde therunto the iuice of sixe Limons and as much Sugar as shal be sufficient, make a sirope hereof, and aromatise it with Cinamom, and take thereof euery morning soure or five spoonfulls.

A singular water both for the healthy and diseased in the time of the sicknesse, whereof they may take an ounce euery morning with much comfort.

**T**ake Valerian, Earline, Zedoary, good Mirrhe, Wole Armenius, Gentian, of round Birthroot of Aristolochia, of Calamus Aromaticus, of white Diptamy, Imperatoria, of each one ounce and a halfe: of fine Aloes two drams, of Saffron a scruple, beate all these to a fine powder, and afterwards steep them in fine pintes of excellently wel rectified spirit of Wine, and let them infuse therein sixe houres, and see the body wherein you put them be well luted. After the sixe houres be past, adde theronto five pintes of good Palmessie, and straine the same, or rather you may leauue the simples in

the

## The causes and cures

the bofthome and dreine it clearly and gently : Of this water  
every morning fasting, take two or thre sponefulls, for it is  
an excellent and well approued remedy.

## Excellent Pilles against the Plague.

**T**ake of Aloes one ounce, of Mirth and Saffron, of each  
thre drammes, of Wole Armenus, Terra Sigillata,  
Zodoarie, white Diptamus, the rootes of Tormentil, of  
each a dramme, make Pilles of these, being all of them well  
poudered and mixt with the iuice of Mary golde or redde  
Coleworts, of which, every day take one, and once cuery mo-  
neth a dramme.

An excellent and approued remedie allowed by diuers  
learned mens experiance.

**T**ake the rootes of Tormentil, and of white Diptamus,  
the rootes of Valerian, and white Daisies (and if it be pos-  
sible to get them greene it shal be the better:) Take these  
aboue named rootes, as much of the one as of the other, pound  
them and make a fine pouder of them: Then take the decocti-  
on of Soxrel, and let the aboue named pouder be infused in  
the same, then let it be taken out and dried in the Sunne; Af-  
terwards beate it to pouder againe, and infuse it anew, and  
afterwards dry it in the Sunne as before: Which when you  
haue done thre or four times, reserue the same pouder clear-  
ly in some conuenient vessel, and when as any one saeleth  
himselfe stroken with the Plague, give him presently halfe  
an ounce of this pouder in Rose Water, or Scabicus Water,  
or in nine houres after he shall seele himselfe infected. This  
remedy in diuers persons and very oftentimes hath bene ex-  
perimented, and hath wrought wonderfull efficas, if it were  
gauen within the time prescribed.

A fin,

## of the Plague.

A singular and secret Remedy the which I received from a worthy man of *Venice*, admirable for his learning in all Sciences, who of curtesie imparted the same vnto me, with protestation that he had seene wonderfull effects of the same.

**T**ake of the Rootes of *Tormentil* and white *Diplamy*, as much of the one as of the other, of *Wole Armenus* wash't in Rose water, the quantitie of a great Chestnut; of *Orientall Pearles* one dramme: of the Sharings of *Juoy* one dramme and a halfe, beate all these into a fine powder, and incorporate them with conserue of *Roses* in a marble Morter, reserve this confection in a vessell of glasse well couered. Take hereof the quantitie of a great Nutt in the Morning, and drinke a spoonfull of the Juice of *Mary-golds* or *Lemons* with Sugar after it. The Gentleman that gaue me this, assured mee that hee had giuen it so many in the time of the great *Plague* in *Venice*, who though continually conversant in the houses of those that were infected, received no infection or prejudice by them. A Remedy worthy the vse and noting.

An Opiate against the Plague; extracted partly out of *Galen*, partly out of *Dioscorides*, and others of excellent effect.

**T**ake twentie common *Nustes*, of dried *Figges*, to the number of 15. and of *Rue* and *Scabious*, of each twentie leaues: Of the rootes of both sorts of *Aristolochia*, the round and long, of each halfe an ounce, of *Tormentil*, white *Diplamy*, *Pimpernell*, *Bay Berries*, *Bozage flowers*, the Kinde of the roote of *Capres*, of each two drammes & a halfe: of *Galingale*, *Harts horne*, *Mace* and *Mirrhe*; of eache two drammes: of *Wole Armenus*, *Terra Sigillata*, common *Salt*, of each two scruples: beat all these to fine pouder, and incorporate them with two pound of pure clarified *Hony*, and make an Opiate therof: wherof in the morning take the quantitie of a Nutt, and drinke thereafter a little white *Rose Vinegre* and *Rose water*, and you shall find this medicine very effectuall.

## The causes and cures

A perfume for to aire the Chamber of him that is infected, correcting the venomous aire.

**T**ake blacke Pitch, Rosin, white Frankincence, of each sixe ounces, of Myrrhe sounre ounces, of the wood of Aloes halfe a dramme, of Storax and Beniamin, of eache a dramme, of Juniper berries, and the leaues of Rosemary, of each two drammes, make a grosse powder of these, and in a Chafingdish and coales cast of the same & perfume the Chamber;

A powder of great vertue against the Plague, which was sent by Philip King of Spaine, to Charles the ninth King of France, in the yeare 1564. when as almost the whole kingdome of France was infected with the Plague.

**T**ake chosen and perfect Myrrhe, the wood of Aloes, Terra Sigillata, of Wole of Armenia prepared, of Mace, Cloues, and Saffron, of each an ounce, beat them to a fine powder, of which you may take a dramme in Rose water, or the iuice of Limons in sommer, and in winter with good wine. This powder was sent to the King and Queens Maiesie for a soueraine remedy. Valleriola in his third booke of his Phisicall observations the first Ennarration, setteth downe a composition to this effect, taken out of the best Authors in Phisicke, especially out of Galen, Paulus, Aegineta, Diaſcorides, and Avicen, according to this forme following.

Take of the best Wole of Armenia one ounce, of perfect Cynamom halfe an ounce, of the rootes of the hearbe called in Latin and Greeke Pentaphilon, or else Tomentil, of each halfe an ounce, of the roote of Gentian thre drammes, of the rootes of both the sorts of Aristolochia the round and long, of the rootes of Florentine Lillies, of each two drammes, of the rootes of Enula, Campana, thre drammes, of the dried rinde of Danges or Pomecyfrons (which is farre better and more effectual)

## of the Plague.

ſtactual) thre drammes, of Pomecytron ſeeds, or in ſtead therof  
Orange or Lemon, of Turnep ſeeds, and Horrel ſeeds, of each  
two drammes. Of Juniper berries, Cloues, Mace, Nutmegs,  
Zedoary and Angelica, of each two drammes, of the leaues of  
Rosemary, Sage, Rew, Bittony, and Chama Pilis, of each a  
dramme, of Bay-berries, Haſtron, Paſtiche, Frankincence,  
the ſhauings of Juoy, orient Pearles, white, red, and yellow,  
Saunders, of each a dramme, of the flowers of red Roſes, of  
Violets, of water Lillies and Bugloſſe, of each two drammes:  
let all theſe be beaten to a fine powder and with clarified Ho-  
ny, or the iuice of Limons, make an Opiate therewith. The doſe  
of the powder to thoſe that are in health is a dramme for pre-  
ſeruation: and in thoſe that are ſick two drammes, with Sca-  
biouſe or Roſe water in ſummer, and with good wine in win-  
ter, and if a man deſire to haue it in an Opiate, he may well  
take haleſe an ounce.

## A ſoueraine and excellent Remedy ta- ken out of *Alexis*.

**T**ake Iuie berries of the oake in their full maturitie, (ga-  
thered if it be poſſible in ſuch places as are Northward)  
dry them in the shadow, and afterwards keepe them in a  
boxe or leather Hatchell, and reſerue them for an eſpeciall Re-  
medy, and when you would make uſe therewof, you ſhall giue  
of this pouder to thoſe that are infected to the value of a dram,  
as much as will couer a French Crowne, mixe this pouder  
with good white wine, and let the Patient drinke therewof, and  
couer him wel in his bed, that he may ſweat ſo long as he may  
endure, and afterwards cauſe him to change his ſhirt, ſheetes,  
and bed, if it be poſſible. And by expeſience it will proſite, for  
þeſte wherof the Authoř produceth maruellous effects of this  
medicine, eſpecially of a Gillanor being at Allep in Siria,  
who witneſſeth that he tooke this medicine, and that ſodainly  
the Carbuncle or Boſch-brake. And this was in the yeare  
1523.

## The causes and cures

The Almaines and Flemmings in the time of the Plague,  
use this Remedy that ensueth.

**T**ake one part of Aqua Vite of the best, three partes of  
Malme sie, or other pure wine, of Juniper Berries halfe  
a handfull, or of common Fruites three or four, these do  
they steepe in the abouesaid Liquor three houres, and after-  
wards eat them morning and euening. This Remedy in  
old felkes & in the winter time is not to be misliked: Treacle  
and Metheridate, are excellent remedies in the Plague time;  
if you take a dramine in sommer time in Rose water, or Sor-  
rell water, and in winter with good Wine. But those that take  
the same ought to abstaine from meate for the space of six  
houres after, and to suppe little or nothing at all the day be-  
fore: for otherwise the saide medicines takes no effect.

See here the most soueraigne and exquisite remedies that  
may be found to preserue those that are in health, as well the  
rich as the poore in this contagious time, which interchangea-  
bly vpon all opportunities a man may use. But aboue all  
things it is behoueful to keepe a good diet & order euery waies,  
and to see the body be soluble, for that it is one of the most prin-  
cipall points to preserue & continue the body in health. But a-  
mongst those things that are most necessary & requisit towards  
the continuance and preseruation of health, and auoydancē of  
contagion, nothing is moze to be respected then sobrietie and  
an orderly course of life: for continence is the mother & fresshe  
of all good disposition in mans body, by reason that by sobrietie  
the health is confirmed and continued in his estate; the hu-  
mors are well tempered, and naturall heate fortifyed, the na-  
turall passages of the body entertained in their due harmony,  
the operations of nature euery one in themselves well and  
duly accomplished: and by these reasons sobrietie is the foun-  
dation to warrantise the body from all euils: as contrariwise,  
intemperance is the source and and originall of all mishap and  
fatall infirmitie. All which is confirmed by Hypocrates and  
Galen,

## of the Plague.

Galen, in the second booke Of the Aphorismes: Aphorisme, 17. and Hipocrates himselfe in the sixt of his Epidemies, where he saith, That the chiefeſt care that is to be had for to continue health, consisteth principally in this: to liue soberly, to vſe conuenient exercise, and not to gorge a mans ſelf with ſurfets. The like also is confirmed by Galen and Plutarch, in their writings and Wokes, *De Sanitate Tuenda*, wherein the erroꝝ & folly of the common ſort appeareth moſt manifeſtly, who dare in the time of infection and pellence, to ouercharge themſelues with wine, and fill their ſtomackes in the morning before they goe out of dores, thinking by this time to coniure the time, (according to their lewd diſcourse) and abate the euill vapour of the ayre, whereras in effect, they effect nothing but the contrarie. For wine being taken ſaſting, maketh the body moſe apt to conceiue iuſfection through the heate thereof, and the piercing qualitie and opening it, cauſeth in the parts & vſſels of the body, namely the vaines and arteries, making thē by thēſe meanes moſe capable to receiue the euill influence of the ayre, if any raigne at that time. Let therefore all men be curiouſ to obſerue this commendable ſobriety, if they be deſirous to auoyd the dangers of the plague, by forbearing al diuerſities of meats, and ſurceasing to fill their ſtomackes with unmeaſurable repaſtes, and let them ſeede soberly, and no moſe then is needfull to ſustaine life, obſeruing a temperate exerſice in pleasant and delightfull places. Let them leade their life in peace, and quiet of minde, in ioy, diſport and honest pleasure, auoyding all perſorbaſions of the ſpirit, and especially ſadneſſe, melancholy, wrath, feare, and ſuſpect, which are the moſt daungerous accedents that may encounter a man in ſuſh like times: as Galen in his Wooke, (Of the Art of Medecine) hath written, and of this kinde of temperate life, I wil make a particular diſcourse in the Chapter enſewing, to the ende that euery one may understand what meanes he ought to obſerue, in the maintenance of his health by godd diet and order.

## The causes and cures

### C H A P T E R VII.

A briefe Methode and rule of life; how to preserue the healthfull in the time of sicknesse.

**P**rinicipall meanes to continue a man in health, consisteth in an orderly obseruation of diet, elections of meate, measure and opportunitie in receiving the same, and in the quantitie and qualite therof, (which shall be the argument of this present Chapter.) It is therefore especially to be considered and prouided, in this cause, that the body abunde not in superfluities and excrements, which may yelde matter and soode to putrifaction and contagion in humours, which may no better wayes bee performed, but by a good regiment in life. Men that are carious of their health, will take heed of all immoderate repletion of meates; and in suspected times diversitie of meates is to bee eschewed, leasse the Stomacke shold bee ouercharged thereby, by which meanes diversities of humours may be engendred; but it behoueth a man to feede of one only dish or two, that in qualite and nourishment may be conformable to his nature. He ought likewise to beware in these times of such meats as may easily putrefie in the Stomack, such as yeld but grosse nourishment, and breed oppilation and obstruction that heate the blood and humours, and make them vicious and sharpe. Of this sort are salt meates, Porke, Beefe, Scallions, Colewortes, Gallyke, Onions, Spice, Mustard, old Cheese, such Fish as are caught in Standing Pooles and Marshes: strong, hote, hie and troubled wines. Such meates as are conuenient, are of delicate flesh and easily digested, as Capon, Chickens, yong Pulletts, the broth whereof doth rectifie and temper the humours of the body, as Mesue testifieth. Also the flesh of Aleale, Kid, or yong Hutton are allowed; and the birds of the field, such as are Partridges, yong Dingtons, Turtells and such like are to be admitted. And in the broth of such like things, you ought to saeth Sorel, Purlane, Borage, and Marigoldes, which according to Alexander Benedictus,

## of the Plague.

In his Treatise of the Plague, is an excellent medecine. The juice of Horrell likewise and sowre Grapes are allowed; and Oranges, and Limons with Sugar are not amisse, in the iuice whereof you may dip your meat or bread at your meales, and such like. Rose vineger in this time is commended. As for all bakt meats (as Pasties or such like are forbidden,) both for the gluttonous substance that is in them, as for that they engender obstrunctions. Fresh and rare Egges sod in water are of god nourishment. Sea fish, as the Soale, the Pullet, Gurnard and such like may be admitted, yet ought they not too oftentimes bee vsed by reason they breed humidite and waterish blood. Amidst the sorwer fruite, the Poyne, Strawberries, and muscadine Peare are to be eaten, so they be taken in a little quantitie, as for al other fruit they may wel be omitted, because they fill the vaines with waterish blood, and such as easily corrupteth, except the Raison which is very good. In vse of wine, Claret and white (not fuming nor ouer hye coloured, but tempered with good water) are very fit to be drunke at meales and no otherwise. For exercise, it ought to be conuenient and temperate accustomed in the morning in places delightsfull and pleasant, in the shade in Summer-time: in Winter-time in the Sunne. Touching apparel, each one ought to vse decencie and comeliness therein, and oftentimes to shift both woolen and linnen, especially in Summer, in which time if those that are of ability shift once a day it is not amisse. Care likewise is to be had, that men heat not their blood by violent trauell, but to vse a conuenient rest after their repasts. It is behoueful likewise (as hath been said) to keepe the body soluble, so as once a day or twise in 2 1. hours, either by the benefite of nature or the vse of the pilles aboue mentioned the belly may be loosed, & the body no wayes suffered to be bound. Especially in those times al vse of women is forbidden. For there is not any thing during this contagious season more forcible to cuseble nature, then such unbridled desires which stirre and distemper the humors and dispose the body to receiue infection. Wit fly, to liue in repose of spirit, in al ioy, pleasure, sport & contention amongst a mans

The causes and cures

a mans friendes, comforteth heart and vitall spirits, and is in  
this time moze requisite then any other things.

This is the order and maner which evry one ought to obserue, in his manner of life in these suspected times, with this finall Prouiso, that the houses be kept cleane and well ayred, and be perfumed with water and vinegar in Summer time, and in winter time with perfumes, of Juniper, Rosemarie, Sotor, Beniamin, and such like. That the windowes thereof be kept open to the East, towards the shining Sunne and the Northren winde, shutting out all Southerly windes, and such as blow from contagious places.

CHAP.

## of the Plague.

The order and policy that ought to be held in a City , during the plague time, and wherin the Lord Mayor and Sherifs, and such as vnder them haue care of the infected, ought to shew their diligence in the maintenance and order of their citizens.

### Chap. VIII.

**A**s order conducted by good aduice and counsaile, is in allthings, that concerne the administration of a Commonweale most necessary; so in this cause, (which is one of the most vrge nt) order, policy and serious diligence, is not onely profitable, but also necessary; because the sicknes of the plague & contagion invading a city, is the totall ruine of the same by reason of the danger and spoile of the cittizens, as we reade in Thucidides of the great plague in Greece, which for the most part rauished the inhabitants of the same, and in Titus Liuius, of diuers horrible pestilences that happened in Rome, which by their greatness and cruelty made that mother City almost desolate and destitute of the better part of the cittizens thereof, bringing with it both famine and fatal indigence. For which cause such as are in authoritie in Citties, as Mayors, Sherifes, and those that haue the charge to ouersee the sicke , ought aboue all things to procure that their City remaine in health, to the end that their cittizens remaining in security, may communicate the one with the other by traffike and following their busynesse , whereby there redoundeth a common profitte and utiltie to all: whereas on the contrary side (their City being infected by a popular and pernicious disease,) their traffike ceaseth, and that which is most dangerous and important of all , the life and health of all men is brought in danger. Now to withstand this inconuenience with prudence and foresight, it behoueth the Magistrate s, first of all diligently to examine what places, either

## The causes and cures

ther neere or remote , are visited or infected , to the end to warrantize themselves from that infection, not suffering any of those to enter their Citty that come from such places as are suspected , except they be men of note , of whose prudence and securitie they may be assured . For it is not alwayes a consequent , that all the inhabitants of a Citty are alwayes infected , especially when they are men of respect , who haue the meanes , and obserue the methode to preserue themselves : whereof it is very necessary that the gouernours , and such as haue the keeping of the gates , shold haue respect : but for such as are vagabonds , masterlesse men , and of seruile and base condition , for such I say , they ought not to be admitted . And if by chance , or by the will of God the Citty becommeth infected , it ought not incontinently to be made knowne : but those that haue the care and charge of such as are attainted , ought in the beginning to keepe it close , and wisely conceale the same from the common sorte , imparking it onely to such , who by their good advise and counsaile may assit them in the time of danger , which counsaile and advice diuine Hipocrates setteth downe in his oath and attestation to Phisitians , and consequently to all those that haue the charge of the sicke , forbidding them to reueale that which ought to be hidden for the common profit : which being considered by the diuine Philosopher Plato , in the third booke of his com-  
men weale , he auoweth that it is lawfull for Magistrates & Phisitians to lie for the safety and conuerstation of their Citty . For ostentimes to conceale a truth to this intent , is no error in such men , wheras by such means the common weale is conserued and profited : which counsaile I thought god to make knowne to you , so thend I might re-  
straine the superstitious fantasies of some men , who are of the opinion , that nothing ought to be concealed in these times , but made knowne unto all men , for feare their reputation shold be touched , and theri selves esteemed liars . The magistrates in these times ought to comit the charge  
of their

## of the Plague.

their gates to god and discreet citizens, on whose trust and fidelitie the City may relie; and therefore the best citizens both in place and reputation ought to haue this place, and not they, who are yong, indiscreet & inconsiderate. Which thing bath beeene wisely noted by the diuine Philosopher Plato in the third booke of his common weale, where he saith, that he that hath the charge of a city, ought to be strong in person and prouesse, and a Philosopher in his spirit, that is to say, sage, prudent, and well aduised. For by such a gouernour and so well qualifed, there redoundeth a great profite vnto all men, where to one of the contrary disposition all things fall out frowardly. Moreover the Magistrates ought to haue an especiall care, that their city be kept cleane & neat from al filth, dunghils and stinking rubbige that may breed infection, because the steame of such uncleane heaps and places being drawne vp into the aire, do for the most part infect and contaminate the same. And to this effect Hippocrates counsaileth vs to vse the aire in these times, which is most pure and cleere, and to flee the contrary. The like confirmeth Galen in his first Booke, *de Sanitate tuenda*, and in his *Commentaries on Hippocrates booke, de Natura humana*. And therfore the Magistrate ought to giue charge, that in every place the streets should be kept cleane, and daily purged, forbidding every one vnder a penalty to cast out any uncleanenesse or filth out of their dores. They ought also to take order, that the slaughter houses (for the provision of the city) be not continued and vsed within the city, but placed in some remote and conuenient place neere vnto the riuier of the Thames, to the end that the bloud and garbige of the beasts that are killed may be washed away with the tide. This aduise the nobles of Arles obserued by Valenolae aduise, to the great god of their common-weale, who to the westward of the city vpon the riuier of Roanc haue builded their slaughter-houses. It is no lesse necessary also to take note of such sicke folkes as resort vnto the city, and to know with

## The causes and cures

what sicknes they be seazd with, & whether it be dangerous or no. For which cause it is requisite to appoint certaine discreet and skilful men in every quarter and parish within the city, who may haue the charge to take particular notice of every householder, in what estate their family is, or rather to visite them themselves, and if they finde any sicke in these houses, to make a true report vnto those that haue the charge and ouerlooking the sicke, to the end they may cause them to be visited by expert Phisitians, who may informe whether the disease be infectious or no, to the end they may be attended and cured according as their disease requireth. And for that in all suspected citties, it is a common custome for the Magistrate to shut vp those that are surprised with the sickenesse, or to send them to the hospitals or pesthouse, for feare lest by conuerting with the healthy they should spred the contagion by breathing on them and touching them: because, as Galen saith, it is dangerous to conuerse with them, and God himselfe also giueth an expresse commandement in Leuiticus chap. 13. and Numb. chap. 5. Where speaking of the leapers, he commaudeth that they shold be seperated from the host and company of the healthy. He thinkes it is very necessary at this time to speake somewhat hereof, and to examine every circumstance, to the end that it may be knowne what is to be done in this case. Now the truth is, that our duty commandeth vs to seperate such as are sicke from the whole, for feare lest they shold be infected with their disease, neuerthelesse in this case we ought not to vse such seperation before it be truely knowne to be that disease, and that the sickenesse is of the quality, that it deserve shutting vp.

For in truth it is a great amazement, and no lesse horrore to seperate the Child from the Father and Mother; the Husband from his Wife; the Wife from her Husband; and the Confederate and Friend from his Adherent and Friend: and to speake my conscience in this matter, this course

## of the Plague.

course ought not to be kept, before that by the iudgement of a learned Phisition the sickenesse bee resolued on : And when it shalbe found it is infectious , yet it is very needfull to vse humanitie towards such as are seized . And if their parents or friends haue the meanes to succour them, and that freely, and with a god heart, they are willing to doe the same, those that haue the charge to carry them to the West-house, ought to suffer them to vse that office of charitie towards their sick, yet with this condition, that they keepe them apart, and suffer them not to frequent and conuerse with such as are in health . For, to speake the truth, one of the chiefeſt occasions of the death of ſuch ſick folkes (besides the danger of their diſease) is the fright and feare they conceiuſ when they ſee themſelues boyde of all ſuccour, and as it were rauished out of the hands of their parents and friends, and committed to the truſt of Stran-gers, who very often are but ſlenderly and coldly inclined to their good, wanting both ſeruice and ſuccour. And ther-fore in this cauſe men ought to proceſ very diſcretly and moideſtly. And in regard of the time wherein the ſuſpected and ſick, or rather thole who frequented and ſerved them, there ought ſome rule and moideation to be held. For wheras by ancient cuſtome and obſeruation they are wont to haue the preſixed terme of forty dayes giuen them, yet ought not this terme, equally and rigorouſly be obſerued in all.

To thole that are ſick of the plague this limitation of time ought to be preſixed and furthered for moire auſſurances besides the forty dayes, they ought ouer and aboue re-maine incloſed twenty dayes, which are in all ſixty, before they be ſuffered to returne to their houses, or frequent the company of their fellow Citizens. Before which time they that are infected, after their recovery ought to change the place where they haue bene ſick: and to take the ayre in a moire healthful place, farre diſtant from infection, and change their garments, and put off their olde, or rather

## The causes and cures

burne them, for feare they shold infect those that migh<sup>t</sup> happen to put them on. For in truth, the keeping of such things is very dangerous, and whereas after the plague is ceased, it oftentimes without any manifest occasion beginneth anew, it oftentimes proceedeth from such like accidents : In prevention whereof the Magistrate ought to haue no little care and diligence. Heretofore haue wee set down what terme shold be prefixed to the sicke; it now likewise concerneth vs to prescribe a time and terme to those that haue had the keeping of them, for both publike and private securitie, wherein in my iudgement (which I submit to those of more reverend authoritie) wee ought to obserue other rules following. If the sicke be dead in his house, and hath continued all the time of his sickenesse in that place, and his parents and friends cohabitants with him, haue continually assisted him and ministred vnto him, they ought to remaine inclosed the saide terme of soxtie daies, or else transpozt themselues to their country houses, if they haue any, or to liue apart & seperated from others in their garden houses, and not to frequent amongst the people, during that time. If the sicke hath remained in his house but two or thre<sup>e</sup> dayes, and hath had but small access vnto him, and the assistants that were with him, be men of discretion, knowing wel how to defend and preserue themselues by god remedies and dyet, being men of respect & marke, they ought not to be shut vp so long time; but it shal suffice in this case to keep them close some twentie or fourre and swentie dayes, or somewhat longer. For in that space by naturall reason, the venome ought to haue wrought his worst, if any of the assistants hath beene sea<sup>n</sup>zed therewith : Likewise, if they haue beene well purged, and haue taken remedies to preserue themselves in that time. For in truth, if a vapour or contagion be in the bo<sup>d</sup>y, it cannot so long time remaine inclosed, but that in soxtie dayes space it will shew it selfe. And if in the space of xi. dayes it discouereth not it selfe (as nature molested with

## of the Plague.

with any vehement sickenesse or contagious infirmitie  
is accustomed to fulfill and execute his forces and expulsi-  
on to drue out the same (as Galen declareth in his booke *de*  
*diebus Cicitis*) it will hardly shew it selfe in any time after  
the xxi. day, for that the venom hath already lost his force,  
and nature maketh no more account to expel the same, but  
euapozeth it insensibly without any hurt, if there hath not  
some new occasion beene offered that causeth such an acci-  
dent, as it oftentimes happeneth. If any one unwittingly  
hapneth to visit one that is sick in his house, and that but  
once or twice, we ought not to prefire him that terme, but  
to suffer him to keepe himselfe close some fourteene dayes  
or more, prouided that he obserue a good diet: And to  
Speake my absolute opinion what ought to be done in this  
case of keeping the sick and their assistants inclosed in the  
plague time, it is necessary to resolute upon the effects and  
accidents, which apparantly happen in the saide houses,  
and according to the rule obserued by those that are shuttis  
vp, as also according to their qualitie and condition, and e-  
specially, wee ought to haue regard, and rely on the iudge-  
ment of a faithfull and learned Phisition, who according  
to his Art, and the effects that he shal discouer in those that  
are inclosed, may yelde an assured iudgement of the mat-  
ter, to whom we ought to giue credit, as to him that is the  
fittest and truest iudge in such a matter. For in truth this  
custome hath beene but newly brought in, and was never  
heard of in the ancient and autentike writings, eyther of  
Greek, Arabian, or Latin phisitions, but only by some late  
Practitioners as Guainerius & some other which Guaine-  
rius in his Treatise of the Plague, Chap. 3. *de tertia diffe-*  
*rentia* hath set downe this terme of forty daies, speaking of  
the terme wherein a man ought to retarne into the house  
of him that is infected. And in his opinion (which is not  
answerable to truth) he prefireth thre moneths. For if the  
infected house shalbe cleansed from all infection, and per-  
med and ayzed by those that haue the charge, a man may  
retarne into it after forty dayes, prouided, there remains

## The causes and cures

nothing in the saide house that is infected or contagious, as the garments, sheets, beds, couerlets, or such like of the diseased. For such things as these keēp the infection inclosed in them long time, especially fetherbeds, as Alexander Benedictus testifieth in his booke of the Plague, where he maketh mention of a featherbed of one that was sicke of the plague in Venice, which kept the venome seauen yeares, & the first y<sup>e</sup> slept vpon the same at the end of the same terme were sodainly surprised with the plague, as he reciteth in the third Chapter of his Booke. Loe heere, what I haue thought requisite to be spoken touching the sayd terme: Neuerthelesse I submit my iudgement to those that are more learned, to whose mature resolution I shal subscribe when with better & more substantial reasons they shall reprooue me. Which purpose of mine, every true louer of learning ought to follow, as so<sup>r</sup> that I haue said it is but onely my opinion, set downe to aduise the ignorant, and to be censured by the learned. The gouernors also ought to be carefull of those, whom in this sort, and for this cause they haue shut vp or sent vnto their Pest-house, foreseing that they want nothing of that whiche appertaineth to their health. And if those that are sicke be poore and indigent, let them be supplied by the charity and liberality of the cit<sup>y</sup>. And if they be rich and by reason of infection shut vp, they ought to be supplied with al things necessarie till such time, as being at liberty they may make recompence for that they haue received.

( + )

CHAP.

## of the Plague.

### Chap. I X.

#### Of the building of an Hospitall for the Plague.

**T**HAT which is most necessary in great Citties, is to haue a certaine selected place, whither they may con-  
vey the sicke men in time of the plague, when God infi-  
eth sickenesse vpon them. And therefore it concerneth a  
weale publike before necessarie happen, to prouide a house  
to this purpose answerable to the charitable intent of those  
good men, who haue already contributed to the same. The  
forme wherof, since as yet I perceiue it unfinished, should  
(in my opinion) be after this manner : It ought to be sci-  
tuate, (as already it is begunne) without the City in a se-  
perate and vnfremented place, and not so neare the high  
wayes or walkes of the Citizens as it is, for feare lest the  
Passengers should be infected. It ought also to be builded  
very amply and largely, that it may be able to receive the  
number of the sicke, the aspect thereof ought to be betwæn  
the orient equinoctiall and the north, to the intent that the  
heat of the midday warme it not too much, and that in  
summer it may haue competent fresh ayre : which it will  
haue if it be thus builded : for it highly concerneth that  
such a house should receive the northerne winde, for that it  
is the most dry, and healthfull, and such a winde as pur-  
geth and drieueth away all euill vapors and infection, be-  
cause the ayre thereof is colde and drye, which consumeth  
the superfluities of the body, as Galen and Hippocrates  
testifie in the third booke of the Aphorismes, and Hippo-  
crates himselfe in diuers places witnesseth. The like al-  
so doth Auicen auerre at large, where he speakest of the  
north winde, to which he attributesthis property, to cor-  
rect all pestilentiall and corrupted ayre. And therefore it  
is necessary that the aspect thereof should be after this ma-  
ner : It ought also to be more long than large, to the in-

## The causes and cures

tent the vpper story may containe eight and twentie or  
thirty chambers aboue , and as many beneathe . For in  
regarde of the multitude of the sicke that are likely to bee  
brought thither, there ought to be many lodgings, and so  
many, if not more. These Chambers ought to be sepa-  
rated the one from the other , and yet adioyne one an other  
after the manner of the Doctuaries in Religions houses.  
Each of these ought to haue a chimney, and be so disposed,  
that they may receiue lights from the East and the North.  
In each of these chambers there ought to be two beds, that  
the sicke may change from the one to the other upon oport-  
tunitie . The scituatiou and place of the Hospitall ought  
to be in a pure aire, and in no place that abutteth on dungs-  
hils : it ought likewise to haue many springs derived into  
the same, that the ministers that attend the same, may the  
better cleanse their cloathes and houses : The Chambers  
of the Physician, Surgeon, and Minister appoynted to at-  
tend the sicke, ought to be builded apart from the sickmens  
lodgings : and likewise the Apothecarie, who must haue  
his shop furnished apart with all necessaries at the Cities  
charge , which custome in all well policed Citties is ob-  
serued. It behoueth also that all the doores of the Cham-  
bers open into some Gallery, wherin the sicke may take  
ayre for their recreation, and beate their cloathes and bed-  
ding, when neede requireth : some fifty foote aparte from  
that Hospitall , an other body of building should be made,  
wherin they that are recovered may make their proba-  
tions. It is also requisite that a Chapell be builded some-  
what seperated from the body, & after such a manner, that  
the diseased may heare their Preacher , and assist him in  
his deuotions. This is the order I thought moerte to ad-  
vise in the building of a Pest-house, which by the particu-  
lar liberality and faithfull performance of the deceaseds  
will, may be builded and furnished. Towards the finish-  
ing whereof, all they that haue the zeale of our Vorde in  
their heartes, and that haue the means to distribnte their  
goodes

## of the Plague.

goodes to the pore, ought to be diligent and charitable, to the end they may receiue the rewarde which is promised vnto them, whereas Christ saith, Come vnto me you blessed of my Father, because that being sicke you haue visited mee, and being hungry you haue giuen mee meate, I was a stranger and you receiued me; Possesse the kingdom which is prepared for you from the beginning of the world. This is a maruelous rewarde for a litle pelfe and worldly pleasure bestowed on their neighbour, to obtaine the eternall glory of heauen, which is a treasure of incomparable felicitie. Thus much as concerning this matter.

## Chap. X.

Of the manner how to gouerne and heale such as are sicke of the plague, as well in diet, chamber beds, as in fit reme- dies, bothe for their botches and carbuncles.

As soone as the sicknes hath seazed any patient (which aby the proper signes & accidents is presently known) as a burning feuer outwardly of little appearance, but gentle and easie, but inwardly malignant, full of anguish and very tedious to the sicke; disquiet of the bodie, passions of the hart, vomit, soundings, extreame thirst, paine and lassitude through the whole body, with appearance of spots or markes, or swellings vnder the arme pits, or in the groine or vnder the eares, or in any part of the body, then is it evident that the person so affected is infected with the plague, by reasons of such signes or accidents (especially if he that is surprised, hath couersed with any, or in any place that hath been infected.) By these signes and accidents we may easily know the nature of that sickenesse, as Auicen and Rafis do testifie: otherwise the sayd sickenesse is verie often times so fraudulent and deceiuable, that for the most part it deceiueth the patient and the phisition, as Auicen

## The causes and cures

after Galen doth testifie . For diuers of those that are infected, supposing themselves to be free frō the plague, make no account thereof in the beginning, nay, during the first and second dayes, they onely suffer a gentle feuer without any other appearance, so that nature desisteth not to performe hir functions , being as yet vnassailed by the venime. For which cause the patient will haue a good pulse, and healthful vaine, almost as perfect as when they were in health, when as sodainly they are seene to die without any manifest occasion, which breedes doubt and trouble in the Phisition; as Galen and Auicen do testifie. For this cause men ought not to maruell though the Phisitions in this case are pusseld and doubtful, since this sicknes in his nature, is so doubtfull, fraudulent, and deceiuable. This notwithstanding, wheras with the feuer, the tokens, tumoz, or carbuncle do appeare, there is no cause of suspition or doubt of the disease. Then ought they readily to withstand the same by a fit and conuenient diet, and by exquisit and proper medicines sodainly and exquisitely ordained; for a sickenes of that nature admits no delay without certaine danger of death. And therefore Hipocrates saith that it is expedient in such sicknesses to minister euacuations and other meanes the very same day : Now for that it is one of the principall intentions of a Phisition, in this case, to correct the aire, and prohibite the venime , that it may haue no operation in the body , we will beginne with the same, and so consequently discourse vpon the rest.

## The preparation of a Chamber.

First therefore, men ought to make choice of a chamber for the patient, that is wel aired, if it be possible, hauing the windowes towards the North or East. And if it be in summer time, it is good to keep those windows that regard the North opened, to the end that the ayre of the chamber may

of the Plague.

may be purifed and cleansed. Care likewise must be had to haue the Chamber cleansed two or three times a day; and that the floore be sprinckled, & the wals bedewed with good Rose-vineger, mixed with common water; or with Rose-water, if the patient be rich. The said chamber likewise must be strewed with odoriferous floores and sweete smelling hearbs, namely in Summer time, with roses, violets and pinkes, with the leaues of willow and the vine. It is good also to haue quinces & citrons to smell to, to the end that the ayre may be more odoriferous. Neyther is it amisse at what time soever it be, to make a light fire in the Chamber in Summer time, so it purgeth the infected ayre very much. And if it be in Winter, it is not amisse to make a great fire in the Chamber of Rosemary, bayes, Juniper, and such like, perfuming the Roome with Beniamin, Storax, Frankincense, Cloues, Juniper-berries, or such like. And if the patient be of abilitie, so as he may change chambers, it shal not be amisse to do it oftentimes, so as it be prepared, as we haue aduised.

The bed of the patient ought to be large, cleane, and perfumed with good odors according to the season of the yeare, as is aforesaide. He ought also oftentimes to change his sheetes and his shirt if he haue meanes twise or at leastwise once in the day: Round about his bed if it be summer time, and on the top of his couerlets you shal strew floores and odoriferous fruit and boughs, and the sick party shal haue by him diuerse orenge, quinces, limons, or citrons to smell to: And if he be rich, he shall cause certaine sheetes to be steeped in vineger and water, and hung round about his bed, not onely to refresh the place, but to repulse the euill vapour of the chamber: He shall likewise oftentimes wash his hands, his pulses, and his face and soþhead with this mixture. Take of white rose vineger four ounces, or halfe a pinte of rose water, a pinke of good malmsey, claret, or white wine four ounces, of the powder of zodoarie, cloues, dyed roses, and muske, of each two graines, let al-

## The causes and cures

these be beaten and mired together, and let him rubbe his nose, his eares, handes and face therewith, for it will comforste and quicken the heart and vitall spirites, and drue away all euill vapours: Lo here the preparation of the chamber and bed of him that is diseased and sick of the plague. Hereafter insueth the maner of his diet.

## Chap. XI.

### The Diet of him that is stricken with the Plague,

**B**ecause in this sickenesse the appetite is detected, and the vertue of the stomacke and all other members is much enfeebled, it behoueth those that are sicke, to enforce themselves to eate, to the end they may resist the sickenes, and strengthen nature, as Auicene commaundeth, where he saith, that they who mansually enforce themselves in this disease, and eate couragiously, are they who escape. The Diet therefore of the patient ought to be in quantitie moderate, taken by little and little, and often, and in quantitie substantiall and nourishing, and tempered with such things as resist venome. Let his meate be of good nourishment, of easie digestion, and pleasant to the taste, as shall be hereafter declared. His meate shall be caponets, chickens, and pullets, yong kidde, veale and mutton, partridge, pouer, turtle, fesant, and quaile, and the pottage made of them very nourishing, shall be altered with sorrell, lettuce, boozage, pimpernell, and the leaues of mariegoldes, for in this sickenesse they haue great vertue, as Alexander Benedictus testifieth in his 23. chap. de peste, yet must you not mixe them all together, but it shall suffice to vse one or other: and in the saide broathes it shall not bee amiss to mixe some little quantitie of the iuyce of limons, orange, or solwe grapes in their seasons;

The

## of the Plague.

The bread and meate which they eate, shold be taken with the Juyce of lemons, citrons, oringes, pomegranats, rose vineger, beriuyce, the Juyce of sozrel vsing one or the other at severall repasts: And if Sharpenesse be displeasent to his stomacke, you may vse a little of the Juice of mintes with suger and alittle cinnamon: Barly, creame, Almond milke, and panatels, are fit meates in this cause, as also fresh and new egges poched in water, and taken with the Juice of sozrel and alittle suger.

And among other restoratives our ordinary caudles of white wine, rose water, yelks of Egs, sugar and cinamon is much commended. A coulis also is of very good nourishment, whenas the sick man cannot eate, for then must we restore him with cordiall & strong broths. His drink shal be god white or claret wine, such as sumes not, but is wel qualified with pure fountaine water, for by reason of the weaknes of the vertue in this cruell sicknes, & to resist the operation of the venome, it is not necessary to take from them the vse of wine except the sick be very sanguin, yong, ful, and of an able body. In which case it shalbe better to forbide than to licence them to vse it. Betwæne meales they may drinke barley water, in which they may steep and infuse some leaues of sozrel, and with their barley water, they may mix sirrop of limons, sirrop of lowre grapes, sirrop of the Juice of Citrons, sirrop Alexandrine, or sirrop of violets. And if the patient wil not drinke barley water, let him drinke fountaine water, or raine water boyled and mixed with the sirrops aforesaide. The patient likewise may in this feuer drinke water very freely, and his fill, to the intent he may extinguish the inward heate of the pestilential feuer, and not by little and little, but freely, as Paulus Aegineta and Auicen thinke necessary in this disposition. For which cause let this serue, both to aduise the sick & his keeper to allow drinke freely, & the vse of water, after which let the patient be wel couered to prouoke sweate, which is one of the best euacuations that profiteth in this sicknes.

Rules

## The causes and cures

### Chap. XII.

Rules as touching bloud-letting, the potions and Euacuations which are necessary for him that is sicke of the plague.

**A**s soone as the sicke man by the signes aforesaid feeleth himselfe strucken, he ought very speedily seeke out for some remedy for this sickenesse, neither leasure nor delay without danger of death, by reason of the malignite thereof opposed against mans life: wherefore we ought with all diligent care to withstand the same, and prohibit the venime, and breake the forces thereof, lest it woorke the utter ruine of our bodies. As soone therefore as any one feeleth himselfe sezred, giue him this potion. Take of the iuice of marigolds the quantity of two or threé ounces, giue it the patient to drinke, with a little white wine or sorrel-water, and couer him wel, that he may sweat. This iuice maketh a man free and assured from the venime, as testifieth Alexander Benedictus in his treatise of the plague, and it is a most tryed and notable secret. And if he sweat after he hath taken the same, hee shall be assured by the grace of God of perfect health. In stead of the said hearbe you may take the iuice of veruine in like quantity, or the iuice of the hearbe called Scabious, which hath great force and efficacy in this case, giue two ounces of the said iuice with white Wine, Rose-water, or Sorrel-water, and you shall see a wonderfull effect. But these reme- dies ought to be giuen sodainly. For if the sicke man dally a day or two before he complaine, they haue no effect or force.

### Of Blood-letting.

**A**s soone as the sicke feeleth himselfe strucken, if he be sanguine, young, and full, you ought to let him bloud by

## of the Plague.

by those rules that ensue hereafter. If the signe or tumo<sup>r</sup> appears not as yet, you ought to let him bloud in the Mediana of the right arme rather than of the left, to provide lest the venime haue recourse to the hart, and to take bloud according to the repletion and vertue of the patient. Or to worke more surely, wee may take the veine in the foote called Saphena, to diuert the venime from the noble parts, or insteide of letting bloud apply cupping-glasses with sacrifacation on his shoulders and buttocks. From the strong, able, and well complexioned, you may take some sixe ounces of bloud, or at the least thre<sup>e</sup> or four: but for such as are weake, they must not be dealt with. And note, that in this sickenesse, we ought not to be busie in taking bloud although bloud-letting be necessarie, because bloud is the treasury of life, whose assistance nature needeth to combate with the venime. As also for that by much letting bloud mens forces are weakened; and the venime worketh with more aduantage, as shalbe hereafter declared.

And wheras the patient is letten bloud, wee ought to cause him keepe in his mouth either a little peece of an orange or a lenimon, or a cloue or some cinnamon, or else a little rose vineger, and rose water mixed together, to comfort his heart and vitall spirites. But if the markes or botch do appeare, the bloud is to be drawne on that side of the body on which the tumo<sup>r</sup> sheweth it selfe, namely, if the swelling beginneth to shew behinds the right eare, drawe bloud in the Cephalica of the right arme, and so of the left. If the signe appere vnder the arme pits, you shal cut the median of the same side, namely on the right arm, if the impostume be vnder the right armehole, and that on the left: likewise when the impostume sheweth it selfe vnder the left arme hole. But in trueth the surest way is rather, in this case, to open the veines of the feete then of the armes, to the end you may draw the venime farthest off: if the signe appere vnder the groyne, Strike the Saphena on the same side, or rather the inward veine of the ham,

## The causes and cures

if it may be found, the like ought also to be done in the carbuncle when it appeereth, yet ought not the bloodletting be redoubled, but onely vsed on that side where the carbuncle appeereth. But note in this case of bloodletting, that it ought to be done before the patient hath remained infected four and twenty houres, for after the terme is pass, blood letting is both hurtfull and pernicious, because that by the same the contagion is inwardly drawne into the body and heart. Whence it happeneth, that the most part of those that are let blood doe die, as by Hierome Fracastorius an excellent and noted Phisitian is sufficiently testified in his treatise of the Plague, the third Booke and fist chapter, who testifieth that all they, who in the pestilent yeres of 1505. and 1528. were let blood, died all of them by the reason aforesaide, because that where the inferior seede of the venime is scattered and mixed with the blood and humors of the body (which is done in two daies space or thereabout after a man saeleth himselfe infected) letting blood is greatly harmefull, because it causeth agitation of the blood, and augmenteth by this means the putrefaction; and by such agitation and motion the contagion doth more inwardly mix it selfe with the humors, and maketh them, of pure and sincere, corrupt and infected: after no other maner than wheras stinking mud is moued, it venteth out the more, and maketh the aire infected and stinking, as is seene by experience, or wheras a man shaketh or shoggeth a vessel full of salt or bitter water, the water becommeth more bitter and salt than if it had been suffered to be settled, without moving it: For every matter that is moued, is worse then that which remaineth in quiet, as testifieth Galen in his fist booke *de Symptomatum causis*. And by these reasons the said Fracastorius and Fernelius likewise, men both of them excellently learned, are of opinion, that blood is not to be let in this case, to whose iudgements I subscribe. And for mine owne part, and in trueth I finde it more expedient, instade of letting blood,

## of the Plague.

to vse cupping glasses with scarification , soz after the second day is past, phlebotomy is to be omitted . See heere our instruction as touching blood-letting.

## Of Purging.

**A**s touching purgation, it ought to be administered in the beginning , but rather with gentle and pleasing medicines than violent, which doe weaken and force Nature, and with them we ought to mixe some powder, as the powder of the electuary Theriacal of Guidon , or the powder of Bole Armenus, with Juniper berries : or soz the rich, with Terra sigillata, or treacle, or good mithridate. If then the patient be poore , thou must give him halfe an ounce of the electuary of the iuyce of roses , or as much of Diaprunis solutio[n], or an ounce of Diacatholicon, if hee be cholerike . And if he be phlegmatike , thre drachmes of Diacarthamum, or Electuary de Citro solutio[n]. And if he be melancholike, the confection Hamech dissolved in water of scabious, or sorrel, or buglosse, an ounce of sirrop of limons, or a drachme of good treacle, or the powder of hole Armenus prepared , or the seedes of Citron or Juniper berries. The richer sort ought to be purged with manna Kubarbe, sirrop of roses solutio[n] without scammony with Cassia and Mirabolans , and if neede require , you may mixe a littl dose of the electuary of the iuyce of roses , or Diaprunis solutio[n] in those that are cholerike, as in the phlegmatike , a little Diaphenicon: or in the melancholike a little of confection Hamech , mixing with the saide potions for the rich, halfe an ounce , or a drachme of Terra sigillata , or of the powder of Diamargariton, or of the powder Theriacal of Guidon, with the abouenamed waters , and the sirrope of limons, or the iuyce of citrons. And if they take more contentment to be purged by pills , they may vse the common pills of Rufus, made of aloes, mirrhe and saffron , adding

## The causes and cures

Shereunto a little Rubarbe : for the rich, Agaric, with a little Terra sigillata, or Bole Armenus prepared. The poore may vse pilles Aggregatiue, or Aurea, or Cochia, to the quantitie of a drachme or foure scruples, and when their medicine hath wrought his operation, they may take half a poorenge of the broath of a chickin, and make a light meale : And during the working of their medicine, they may alwayes holde in their handes to smel to roses, orange, limons, mariozam, rosemary, and such like, and may oftentimes wash their hands and wet their nostrilles in rose water mixed with vineger and the powdour of cloues or Angelica or Zedoary as hath bene before times declared : See heere the methode in purgation.

## Potions against the Plague.

**A**ND to accomplish this chapter, it remaineth to set adowne certaine necessary potions to minister to the sick that may resist the venime, which during the time of their sickenesse, ought very oftentimes to be ministred vnto them, vntill such time as nature ouercommeth the force of the infection, being assittid by the vertue of naturall heasse, and by cordiall Antidotes, that is to say, by medicines, that are altogether contrarie to the venime of the plague: (which the Arabians in their tongue are accusstomed to call Bezoatici, and the Latines Antidotes.) Euerie morning and euening therefore, and if need be, at midday or midnight (if the accidents be violent) you may cause the patient to drinke these potions folowing. If he be poore, take Juniper berries, and Bole Armenus, of each a drachme, powdour them wel and mixe them with scabious, buglosse, or sorrel water, and one ounce of syrop of limons, cause hym to take it euening and morning, every day, or else take the powdour of the Electuary of Guido, giue him a drachme after the same manner: you may also vse with

## of the Plague.

with good effect the poulder of betony, dried to the quantity of a drachme or 4. scruples, taking it in summer time with rose water, and in winter in good white wine, and it worketh wonderful effects, if the patient keepe himselfe well couered, and sweate therevpon, for it causeth the ventime to euaporate by sweat. Treacle and Mythridate also are soueraine medicines to this effect, being taken to the quantite of a drachme with rose water in summer, or succoie or sorrel water, and in winter with good white or claret wine. For the rich, let this powlder be dispensed.

Take the rootes of tormentil, the roote of Diptamus Creticus, if it be possible, the roots of Angelica Zedoari and Gentian of each a drachme, of the seedes of citrons and sorrel two drachmes, of true Bole Armenus prepared two drachmes, of Terra sigillata thre drachmes, of pearles two drachmes, of red corall four scruples, of the rinde of the citron or Dringe dryed a drachme, beate all these to a fine powlder, of which you may giue the patient in the waters aboue named, the weight of a drachme, or a drachme and a halfe. If you will make an opiate thereof, you may confect the powlder with conserue of roses, or buglosse, or sirrop of limons, and make an opiate, of which you may giue the patient halfe an ounce at a time. This poulder is of most excellent vertue and great effect, if it be well dispenced, which amongst all other medicines is most appropiate, as by the vertue of the ingredients, the expert and learned Phisitian may easily conjecture. These are the remedies which in potions are most assured and are both experimented and alowed(laying aside the superstitious and vaine opinions, of the vnicornes horne, of which the common sort make so great reckoning.) For in truth it is a mære folly to beleue that the pieces of horne, which diuers men beare about them, is the horne of that beast which the Grækkes called Monoceros, and the latins Vnicornu,(as the simple sorte, vnicornes horne) for it is a beast so rare to be sene, and in places so strange, that

## The causes and cures

scarsely Alexander the great could recover one to his great charge and expence, (as Plinie, Aelian and Philostratus testifie) neither may it be taken aline, for that it liveth in places desert and solitary in the extreameſt parts of India and the East. But leauing these things apart, I say that we ought to truſt to perfect tried & experienced medicines, ſuch as are thofe, which heretofore I haue faithfully ſet downe for the common good, and the loue I beare unto my neighbours. In prosecution of which matter, I say by the authoritie of Galen Lib. 9. de ſimpl. fac. cap. 14. V.T. that Bole Armenus is by him ſingularly commended amongſt all other ſimples for the plague: For in that great plague which in his time was in Greece, all thofe that drunke Bole Armenus were ſodainely healed, as the ſaid Galen teſtifieth, who aduileth vs to take it with good white wine, ſomewhat qualifieſ and mixt with water, the quantitie ought to be ſome two drachmes: And here you are to note that in thofe who are already taken with the plague, it behoueth to giue them a greater doſe of your Antidotes, then thofe whom you intend to preſerue. For in the venime of the plague is already incloſed in their bodies, it is neceſſary that the medicine ſhould be more forcible to ouercome and ſubdue the ſame, then before that it ſeazeth the body. And therefore if to the healthy you will ordaine a drachme to preſerue him, you ought to giue eare to thofe that are ſicke. And this may ſerve for an aduertisement to the common sorte, how they ſhould gouerne their ſicke in time of viſitation.

This water that enſeweth, is likewiſe of great vertue, and allowed by many experiences.

**T**ake two pound of the iuyce of limons, of roſe vineger, as much of Bole Armenus prepared two ounces, of the dried rinde of orzengeſ one ounce, infuſe them a day natu-

## of the Plague.

naturall, or xxxiiii. houres in the saide vineger, and afterwardes distill them in Balneo Maris, giue of this water fourre ounces with sirrope of limons, or sirrope of sowre grapes, for it is an excellent medicine, as Fracastorius in his third Booke *de morbis Contagiosis*, chap. 7. whose name I haere set downe, to the end I may no waies seeme to defraude any one of the praise due vnto them, or chalenge to my selfe other mens inuentions. Hitherto haue we sufficiently spoken of those medicines which are to bee taken inwardly, it remaineth that we speake of those that are to be applied outwardly. But before that I intreate of them, I will describe in this place a confection or restorative to be ministred vnto him that is infected with the plague. Take conserue of roses, conserue of water lillies, conserues of sowre grapes, and buglosse, of each an ounce, of pouldered pearles one drachme, of Bole Armenus prepared fourre scruples, of fine suger as much as sufficeth, reduce all these into the forme of a Conduite, with leaues of golde for the rich. As for the poore, it shall suffice to giue them the foresaide conserues, with a little of the poulder of Bole Armenus, or Triaſantali, or the ſeeds of sowre grapes, or citrons, or the barke thereof. It is good alſo to giue them oft times a tablet of losenge of Diamargariton, when they haue the fainting of the heart, with a little buglosſe water, or white wine: and if they fall into soundings, giue them confection Alchermes after the ſame maner: for it is a miraclous medicine in ſtrengthening the heart, and reuiuing the ſpirites. And in this caſe it is good to reſtore them with good broathes, wine caudles, and egges, as we haue heretofore aduised. Manus Christi perlata alſo is good in this caſe, and pleasant to the eater, which you may giue in brothes, in buglosſe water, or in the forme of a tablet. To comfort the heart outwardly, uſe this Epitheme that followeth. For the rich take roſe water, ſorrell waſter, buglosſe, and balme water, of each fourre ounces, of good white wine or malmsey threounces, of the poulder

## The causes and cures

of Diamargariton, and de Gemmis, of each one drachme, of powlder of scarlet whiche we call vermillion, of cloues, of each halfe a drachme, of powlder of zedoary and Bole Armenus, of ech a scruple, of the trochisques of camphre halfe a scruple, make an Epitheme for the heart, the which you shall apply with a peice of fine scarlet vppon the region of the heart morning and euening: For the poze it sufficeth to make an Epitheme of sowe grape-water or sorrel water, of balme-water, and rose water, with alittle white wine, and the powlder of sanders and alittle powlder of Juniper-berries: Instead of the said Epithemes, you may make certaine bagges of silke for the hart after this fasshion. Take dryed red roses, flowers of violets, water-lilies and buglosse, of each a little handful; of rosemery flowers as much, of the powlder of scarlet cloues, sanders, the powlder of Diamargariton, of each a drachme, of Citron seede, Bole Armenus of each foure scruples, of muske and amber of each five graines, beate all these to powlder, and baste them with cotton in red taffatiz, and make a bag thereof which you may easily besprinkle with rose water, and a little white wine, and apply to the hart.

## An Epitheme for the liuer.

TAKE of the distilled water, of endive, succory, sorrel, rose, and wormewood water, of each threé ounces: of god white rose, wine, vineger, threé siluer spoonfuls, of the powlder of sanders, one drachme, of the seeds of sower grapes, two scruples, of spicknard a scruple, make an Epitheme hereof for the poze, and for the rich you may adde powlder of Diamargariton, pearles, corall, and Zedoary, of each halfe a drachme. Mathiolus of Siena a notable Physician of our age (principally in matter of simples) in his sixt booke of his Commentaries vpon Dioscorides writing vpon the preface, sets down an excellent ointment of great virtu to withstand the operation of venim in those that are sick

## of the Plague.

sick of the plague : the description whereof is long and difficult to be made , and serueth but for Princes and great Lords, in that it is very chargeable : Wherefore to auoyde prolixite , we haue thought good to referre the Reader to that place, if he thinke good to cause it to be dispensed : The name thereof is the oyle of scorpions, which in trueth is of maruelous vertue to expel poison and venime , as by the maruellous composition and art in making that oyle may be seene. But instead thereof, we will set downe an other oyle of scorpions, of a more easie composition set downe by Alexander Benedictus in the xx. chapter of his booke of the plague : the description whereof hereafter ensueth : Take of oyle olive, the oldest that may be gotten one pound; then take threescore live scorpions , and put them in a violl of glasse, in the said oyle, and boyle them ouer a soft fire nine houres, or set the said oyle in our Ladies baine, and when they haue thus boyled in the oyle , thou shalt adde vnto them of treacle two ounces, and let it boyle in the said oyle a quarter of an houre; then straine all of it, and keepe the said oyle in a violl well closed and stopped with waxe; and parchment, and with it annoynct the sick under the arme-pittes, behinde the eares, on the brest, the pulses of the armes, the temples, and nostrilles twice or thrice a day. This is a most excellent remedy , and of great force , as the aforesaide Authors testifie, who writes, that if this unction be applied sodainly to him that is sick of the plague, before 24. houres be past he shal be deliuereed, vsing the remedies aforesaide . The same Author likewise reporteth that this oyntment is of great effect : Take a glasse that containeth a pint and a halfe and more, fil it with oyle that is old, in which oyle you shal infuse of elder floures six little handfuls, of the floures of walworth two handfuls, of the leaves and floures of Hipericon, or S. Johns wort a handful, (but let the oyle couer the hearbs, and be more in quantitie:) set this vessel closely luted in the sunne for the space of sochtie dayes, or a whole summer ; and reserue it to the

I above,

## The causes and cures

abouenamed vses to annoynct the sicke, as hath been saide.  
But after you haue annoyncted him , you must couer him  
close, for the oyle procureth sweate, and by such euacuation  
causeth the venime to vapoʒ outwardly : and, if to the  
said oyle you shal annex twenty or thirty scorpions, it wil  
be farre more exceilent , if besides you adde two or threē  
ounces of good treacle , and boyle them in our Ladies  
bayne, it will haue more force See here the best outward  
remedies that you may vse in this strange sicknesse.

## How a man ought to proceede in curing the plague sore.

**V**henas the plague soze appereſt in any of the e-  
muntories, it is a ſigne that Nature by her po-  
wer would discharge the member principall of that venim  
which affaileth it, and therfore hath ſhe by her prouidence  
created in the heart, the braine, and liuer, certayne glanda-  
lous and ſprungy parts, which are apt to receiue the ſuper-  
fluities that are hurtful to thofe members. For vnder the  
arme pitteſ there are certain kernels that ſerue the heart,  
and theſe are the emuntories of that member, as behinde  
the eares alſo there are the like which ſerue to discharge  
the braine, and in the groines, for the liuer. And when as  
the venime invades any of theſe principal members , na-  
ture, (to warrantize the nobler part) dischargeth, and ſen-  
deth the venime to his proper emuntory: wherefore, if the  
hart be attainted with venim, the plague ſoze wil ſoon ap-  
peare vnder the arme pits: if the braine be infected, the ſoze  
wil appear behinde the eares : as alſo, if the liuer be in-  
demnified, the ſoze wil breake out in the groine : and be-  
cause it is an expulſion which nature maketh to the exteri-  
or and vilder parts, to defend the interior & principall, we  
ought to take great heed, leſt by cold repercuſive or aſtrin-  
gent medicines , we driuſe the ſoze inwards, but rather,  
because the ſaid ſoze is of a venomous nature, it ought to be  
driven

of the Plague.

driven and forced outward by medicines that draw, and are in qualitie hote and fitte to draw the soze to ripenesse and matter if it be possible. When as the tumor appeareth in any of the saide emunctories, you shall sodainly make incision round about the tumor after the manner of scarification made with the raso, to auoyde the iuuenimed bloud, and shall sodainly apply a cupping-glasse therupon to draw out the venomous poison, if that place be capable of a cupping-glasse, as in the groine and behinde the eares, but vnder the arme-pittes very hardly. And afterwards you shal apply suppuratiue & ripening medicines, and such as draw after this forme. Take a white onion and cut out the inward kore with your knife, and make a sufficient hollow therein, fill it with very good treacle, or the theriacall powlder of Guidon, couer and close it, and roast it gently vnder the ashes, till it be soft and hote, as it comes from the fire, or as the patient may indure it, apply it to the soze. This is one of the best remedies that a man can apply: Or take the hearb scabious, bruise it betwene two stones, and apply it on the soze, either of it selfe or mixed with salted hogges grease. You may also make a cataplisme according to this forme folowing: take of the roots of white lillies wel cleansed, halfe a handfull of the leaues and roots of mallowes and holy-hocks, two handfulls; of fat figges, to the number of thirty, of lin-seede and fenugreek seed, of each halfe an ounce, of leuaine one ounce, of bran, halfe a handfull; of scabious, halfe a handfull; boyle al these in water, stamp and straine them, and afterwards adde vnto them wheate floure, of lin-seede and fenugreeke seede, of each an ounce, boyle them as before with a little water and hony, Galbanum two drachmes, armoniac a drachme, the yelkes of egges, two in number, common salt, a drachme; oyle of white lillies, as much as needeth, of hennes grease, one ounce; of lafferne a drachme, make a cataplisme of all these, and apply it on the soze with fat woll, remouing it two or thre times a day. This also is

## The causes and cures

very good : take the crummes of white bread, to the quantite of halfe a pound, fatte figges, xxx. in number, lenan, two ounces, liue snayles with their shells xx. in number, senngræke seede one ounce, seethe all these together in wa-  
ter, then beate them together, and adde vnto them offal-  
ted hogs grease one ounce, of oyle of white lillies as much  
as needeth, make a cataplasmie heerof, which is very  
good to ripen and breake an impostume. The ancient Phi-  
sitions vse the inplaster of Diachilon magnum, and spread  
it on the soore, & of that I haue made p̄fise. For it is a good  
drawer by reason of the gumis that are ingredient. It is  
likewise very allowable to draw out the venine from the  
soore to take a chicken or cocke , and to pull the feathers  
from his taile , and to apply him to the soare, for by this  
meanes, he drijes out the venome, and when he is dead,  
apply another : In stead of this remedy , some vse to take  
great pullets and pigeons, and cutting them in two along  
the backe , apply them hote as they are vpon the sumoz  
or carbuncle, for this is an appropriate remedy, both for  
the one & the other. When the boze shalbe ripe, you must  
open the same with an actnal cautery, which is better thē  
the lancet or cold yron, because it conforteth the member  
and drijeth out the venome by the actuall heate and vio-  
lence of the fire : I like wise advise all those that are sickē of  
the plague, to endure the same, notwithstanding it shal af-  
fright them somewhat, for it is the best and most wholsom  
remedy that may be giuen, as both Albucatus and Avicen-  
do testifie in that place, wherē they discourse of the actuall  
cautery : And instead of the actuall cautery , if the patient  
will not endure the same, you must proceede with famili-  
ar ruptozies , of which the best is that which is made of  
ashes and quicke lime boyled together, till such time as the  
water is consumed , and there remaineth nothing but the  
ashes and lime incorporated and united together , which  
is a strong and excellent ruptory, and such a one as work-  
eth his operation without any, or very little payne, as at  
dūers

of the Plague.

diuers times, and in many patients I haue approued: And note that in these pestilent tumors, you must not expect the intire maturation thereof, but must open the same before it be thoro wly ripe, to the end that the venome remaine not long time in the body, and there thoro g steame vp to the principall members and communicate the venome with them to the danger of him that is diseased, and therefore it is better to open them sooner than later. And whenas the sores or sore is opened, you must not thrust bigge tents of lint into them, but little ones, to the end that the venomous matter may the better issue forth & make no stay in the sore. And in this case Alexander Benedictus councelleth in the 14. chap. of his booke *de peste* not to put any tents of linte or other linnen into the sore, lest the venime be forced backe, and in effect the reason is very god. He likewise willeth vs, not to bind vp the sore too straight, when it is opened, thinking the ligature sufficient which keepeþ the plaisters to the sore. And for mine owne part, I am truly assured that it is far better to vse certaine tents of hollow siluer, lead, or tinne, then of lint altogether, to the end that by the hollow tents, the venime may the better and the sooner be evacuated, and not stayed within, which is the intention that a good and aduised Surgeon ought to haue. And this may serue for aduise and counsaile hence forward, although that diuers will thinke this matter somewhat strange vnto them who are accustomed to vse an other fashion, but the truth in all things ought to haue place, and should not be any wayes disguised. After that the sore is opened, you must mundifie the same with these cleansing abstersive medicines following: and note, that you ought to keepe these sores open a long time, and to suffer them to purge out their venime by the vse of these cleansing medicines following. Take of the mundification of rozen, and put it vpon the saide sores within them by hollow tents: or take barley meale sod in water, and honny, an ounce or two, incorporate

## The causes and cures

with good honny of roses, annexing the roote of the lilly of Florence and a little salt, make a cleansing medicine hereof: or take Sarcocolla beaten to powlder, sodden honny, of each a like quantitie, incorporate them togither and make an ointment thereof, for it is a mundifier. But amongst all other vnguentz that cleanse loathsome vlcers and such as are of a venimous and euill quality, I haue not found any more excellent, or that cleanseth the loathsome, stinking, and euil matter, then this which I composed my selfe, and haue often vsed and tried the same with good effect.

Take of the iuices of daffadill and wormewood, of each fourre ounces, of hony of roses clarified, eight ounces, boyle these together vntil the iuices, be consumed, then adde ther unto of turpentine of Venice, washed in rose wa-  
ter, or aqua vitæ, fourre ounces of the rootes of the Floren-  
tine lilly and Aristolochia the round, of ech threé drachms,  
of the flower of Lupins two drachms, make an oyntment  
of these: in frath I can assure you that I haue seene this me-  
dicine work admirable effect in the vlcers of the french pox  
and such like, cleansing them very purely, not only of their  
grosse and euil matter, but of the dead flesh and koyes in-  
closed in the said vlcers, as I haue often times tried : Or  
do thus : Take of Venice turpentine washed in aqua vitæ  
in winter, and barley water in summer, halfe a pound of  
oyle of roses threé ounces, of honny of roses fourre ounces,  
of good and gummy mirrh, aloes, mastike, Aristolochia the  
round, of ech one drachme and a halfe; of barley meale, threé  
drachmes, make an oyntment hereof to mundify these vl-  
cers, for it is very god. See here the order of cleansing  
ointments. After the vlier is wel mundified a long time,  
you must skinne with the emplaister of Diacaletheos, or  
the plaister of Heruse, or the red desiccative plaster of Tu-  
tia, but this is the best. Take betony, centory the lese a-  
grimony, Aristolochia the round, of ech one ounce, of deere  
suet halfe an ounce, of mastike threé drachmes, of aloes  
halfe an ounce, of new ware two ounces, seethe the hearbs  
in

## of the Plague.

in good red wine, and straine them, then adde the pitch, the wax, and sewet, and seethe it againe, and in the end, adde Aloes and masticke, and make a good incarnatiue hereof: And note, that if the soze be very painefull, you must asswage the griesse therof with a cataplasm of bread crums boyled in milke, and afterward with the yelkes of eggs saffron, and oyle of roses as much as sufficeth, apply it to the painefull soze. ¶ foment the place with the decoction of mallows, holihocks, camomile and melilote floures, and branne sodde in water, and apply it in way of fomentation to the pained place. Lo heere the cure of the plague soze, it followeth, that we intreate of the carbuncle.

## Of the cure of the Carbuncle.

**T**H<sup>E</sup> Carbuncle is a malignant pustule proceeding from bloud very hote and grosse in substance, which causeth the aduision thereof, an ulcer with an Eschare or crust in the skin, swelling and red, raising thowȝ the inflammation thereof, those partes that are neere about it, and procuring exceeding paine in him that is possessed therewith. Which by Galen in his second booke, *ad Glauconem* the sixth chapter, hath very learnedly taught. And of these, though every sort of carbuncle be malignant and dangerous, (as testifieth the same Author in his third commentarie, on the the third booke of Hippocrates his Epidemes the *iii. Aphorisme*,) yet notwithstanding those that haue not with them a contagious and pestilent venime intermixed, are not so dangerous of death, as they that raine in the time of the plague, by reason of the venome which is introduced into the humours and masse of bloud, infected by the euil quality of the aire, which maketh such pustules ouer and aboue their naturall malitiousnesse more maligne, dangerous, & deadly, and accompanied with great and mortall accidents. And therefore in such pustules

## The causes and cures

it is necessary to take great care and diligence in curing them readily, and rooting out and extinguishing their venime, as soone as may be possible, which by the meanes heereunder written, may be orderly performed according to methode: When as therefore the carbuncle shall appere in any part of any person, the most soueraigne remedy is by actuall fire applied vpon to pustull, to consume and abate the venome; for there is not any thing that sooner mortifieth and extinguisheth the venime, than fier: And therefore the actuall cautery, applied vpon the pustull, is the souerainty and sure remedy to cure the same: But divers fearefull patients wil not endure the same, in stede thereof, therefore you shall apply vpon the carbuncle these folowing remedies, which haue a cautlike vertue: Take an olde nutte or two, barley flowre, small raisins, without their stones, fat figges dried, of each one ounce, beate them all together in a morter, and afterward saethe them in wine and oyle of poppy, and apply it vpon the carbuncle, for it mortifieth the venome, and helpeth to rotte the euill flesh: Take also two or threē yelks of egges, of pepper, a drachme, of common salt, a drachme and a halfe, of soot of the chimney or ouen, halfe a drachme, mixe al together, and make an oyntment thereof: or this, Take of the leaues of rew, halfe a little handfull; of fat figges, sixe in number, of pepper a drachme, of soote of chimney or ouen, halfe an onnce, two yelks of egges, of saffozne, halfe a drachme, of fresh capons greace without salt, one ounce, and with the Juice of scabious, make an oyntment which is very excellent. For it suffereth not the venime to proceede any further, but openeth the carbuncle very quickly and maketh a good eschare: Or do thus: take of fat figs, halfe a pound, of mustard-seed threē unces, of oyle of white lillies, as much as sufficeth to incorporate them, make a plaster hereof, and apply it vpon the carbuncle. The oyntment called Basilicon mixed with halfe an ounce of god treacle of mythridate and the iuyce of Scabious is  
marue-

of the Plague.

maruellous good, and appropriate, as also the yelke of an egge, incorporate with salt; and the iuyce of scabious is a singular medicine, and very common. The simple medicines that are conuenient in this case is scabious pounded betweeue two stones, and applyed; the hearbe also which is cal'd Cauda Equina, that is to say, horse taile, which is a kinde of comfery, and Verbascum which che Apotcaries call Tapsus Barbalus & the english, hearb Mullen, is a good remedy: The like qualitie is by diuers of our Maisters ascribed to the Saphire, which hath the vertue to extingish the venime of the carbuncle, if the soze be diuerse times touched with that stone: Mythridate also oʒ treacle are very good to be layd therevnto; and old nuttes applied with dryed figges. And note, that as soone as the carbuncle appereþ, it is good to scarifie it round about, with the rasoř (as Galen in the xiij. booke of his Methode saith) oʒ to apply horse-leaches to draw the venomous blōd outward: these are the remedies which you must presently lay vpon the carbuncle. But round about the partes that are neare the soze, you must apply repercussive medicines, for feare lest the venime attaint them; to which effect the vnguent de bole is the chiefeſt and most ordinary meaneſ applied round about: For it consorteth the part, and repulſeth the venime. You shall therefore do thus: Take of oyle of roses threē ounces, of rose vineger one ounce, of Bole Armenus, an ounce and a halfe, make an oyntment thereof, and apply it round about the carbuncle: Oʒ thus: take oyle of roses Omphacine (made of grēne olives) wine of pomgranates one oʒ two ounces, Bole Armenus (and Terra Sigillata for the rich) of each halfe an ounce, make an oyntment thereof, and apply it round about the carbuncle: Galen maketh a plastrer of plantane & pomegranets with theyz rindes and householde bread, and boyleth them in ſtrong wine, adding lintels vnto them: Oʒ take lintells, crummes of browne bread and bran, and boyle them in vineger & make a plastrer of them; you may make the like

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also

## The causes and cures

also of sowrs pomegranets, cut into quarters, with their rinde, and sodde in vineger, til they be brought to a pulpe, beate them and apply them about the carbuncle : Or else thus : Take of oyle of roses as much as sufficeth, dissolute in it Bole Armenus, Sanguis Draconis or beaten galls, and make an oyntment to the same vse. The whites of egges likewise beaten, with rose vineger & rosewater, and clouts steepled in that liquoꝝ, may be ministered round about the soze : Then are those medicines that defence the partes from the venime of the carbuncle. Hitherto I haue taught both what shold be applied vpon, and round about the soze; it remaineth now to set downe the meanes how to breake the carbuncle, which are these : Take of Opopanax thre drachmes, of fat figs, an ounce; of currans, as much; of leuen, halfe an ounce, beate and mixe al together and apply it on the carbuncle. The doung of a man also is a fit remedy, but for that it is filthy, vse better, yet wan-  
seth it not his effect. Take the yelke of an egge and a little salt, and incorporate them with the iuyce of scabious, and minister it. Or do after this maner : Take strong leuen one ounce, of scabious and the greater comfery, of each one ounce, of smal reasins without their stones, half an ounce, Cantarides, sixe in number, of sparrowes doung thre drachmes, incorporate all with oyle of white lillies. This also is good : Take of fatte figges, thre ounces; of leuen, two ounces; of mustard seade, the leaues of rew, common salt, the roots of Aristoloe the round, of ech an ounce, and a halfe, of the meale of wheate and fenugreeke, of each an ounce, of common hony as much as sufficeth, mixe al toge-  
ther and apply it.

### To make the Eschare or dead flesh to fall out of the carbuncle.

**T**ake fresh butter and capons greace, of each one ounce, and the yelke of an egge, mix them together, and mi-  
nister

## of the Plague.

nister it: you may likewise adde an ounce of Basilicon: take also of the roots of holihockes two handfulls, of buglosse, a handfull, saethe them in water, and beat them togither, and straine them, and adde vnto them of the powlder of fennigreeke and lin-seed, of each an ounce, of fresh butter washed in water, of fresh hogs-greace, of each an ounce, make an oyntment. Or take of holi-hocke roots, of beare-foote, of mallowes, and Herbe Robert, called Horcks-bill, of each a handfull, saethe them together in water, stamp and strain them, mire them with fresh butter and capons greace, apply them to the soze till the eschare fall. Rasis made a plaster of hony and Sarcacoll of each a like, and ministred the same: After the Eschare is faine, you must mundifie the ulcer with one of those mundifiers, which are described in the twentieth chapter, and then when the carbuncle shall be well purged from matter and corruption and yeldeth no more, incarnate the same with this vnguent folowing. Take of mastike full of gum, white incense, Aristoloch the round, mirrh, of the flowre of Orobis, Litharge, Ceruse, Aloes, of each a like, of deere suet as much as sufficeth, a little oyle of roses, make an oyntment of these according to art, and apply it till the soze be thorowly cicatrized: And because in carbuncles, there ordinary happeneth some deformed cicatrice, after they are healed, to repaire and correct the same, you may vse these remedies following: take of Bozax two drachmes, of Camphire one drachme, of white corall halfe an ounce, of gumme dragacanth, starch, cristall, of the stome called Dencalis, white incense, common salt, of each thre drachmes, of white marble two drachmes; Let the gumme dragant be beaten in a marble morter, and the rest be beaten and serced, afterwards adde hogges-greace clarified, goats-greace, capons-greace, of each an ounce and a halfe: melt al together in a leaden vessell, and straine it thorow a cloath, and after mire the powlders except the Camphire and Bozax, saeth all together on a gentle fire, stirring it often with a spatula, and

## The causes and cures

When it beginneth to scethe, put to the camphire, and when they are all of them well incorporated together, keepe this oyntment in a vessell of lead, for it hath a maruelous effect. For the poore to the saide intent you may take fresh cheeze mixed with hony, and a little powder of Ceruse : Likewise take hogges grease to the value of a pound, prepared after this manner, boyle it in a little white wine, and afterwardes straine it thorow a cloth, and incorporate the same in a marble morter with goates milke, or plantane water, then adde vnto it litharge of gold, vnmelted brimstone, of each thre<sup>e</sup> ounces, of white incense one ounce, of quicke siluer quenched and killed in the iuyce of limons halfe an ounce, of Woxx two drachmes ; of Camphire a drachme ; make an oyntment hereof : Take likewise as much lime as you list (that is quenched and slacked in water) wash it sixe times in plantane or raine water, vntill such time as all the Sharpenesse thereof be taken away, mixe the same with oyle of roses in a leaden morter, and stirre it well, and you shall haue a good oyntment to repaire the deformed cicatrices which are left after carbuncles. This is the whole forme of the cure of a pestilent carbuncle.

## Chap. X V.

The maner how to withstand the most vrgent accidents  
that happen in the pestilent feuer, the Botch and Car-  
buncle.

**T**H<sup>E</sup> most troublesome and dangerous accidents in this sickenesse, are weakenesse of vertue, faintings of the heart, soundings, rauing, or frensie, extreme drithe, profound sleepe, or continuall waking, crampes, colonesse of the extreame parts, which we ought diuersly to correct, according as the nature of each of them requireth. The

## of the Plague.

sæblenesse of vertue (which may be knowne by the weaknesse of the pulse, palenesse of the face, and dulnesse of the patient) may be prevented or corrected by comforting the sicke by good and cordiall broths and colices, catwodes, or such like, with good wine also, (as Galen commandeth in the twelfth booke of his Methode) ministering it but little in quantitie, and alayed with water, or to make him take a toste of bread with sugar & cinnamon steeped in good white or claret wine: you shall giue him Diamargariton, Manus Christi with pearles, and amongest al the medicines that are proper to comfort the vertue, the confection Alcherimes described by Mesue in his Antidotary is allowed, which hath maruelous force and efficacie to restore vertue almost extinct in the sicke, as by diuerse experiments I am able to auow, to the valew of a drachme in buglosse water or white wine: It shalbe good also to comfort the patient, to incourage him with friendly words, to embolden him, & extinguish his feare, for these meanes both quicken and strengthen vertue. The faintings of the heart (which the Greekes call Lipothimia) may be eased by the Electuary of Diamargariton, or the powlder thereof, answering vnto it the powlder of Elestuarium de gemmis, or a little of the powlder of Diamosci dulcis giuen in white wine, or buglosse, or scabious water, to the valew of a drachme. And in this accident you must comfort the sick with good odors, and rubbe the pulses of his armes and his temples with rose water and rose vineger, or with the mixture of rose water, rose vineger, the powlder of cloves and cinnamon: and if the patient be bound, it wil be good to giue him a clister of the decoction of mallowes, beetes, borage, mercury, mellon seedes, and a little annice seede, and brannie, and dissolve therein an ounce of Catholicon, or Cassia, oyle of violettes, and grosse sugar. If the sicke fall into a sound, giue him sodaintely two or threé spoonfuls of pure wine, (as Galen commaundeth in the twelfth of his Methode) and in such a case it is good to giue him soure graines of

## The causes and cures

muske, dissolved in good wine and buglosse water , if the Feuer be not ouer vehement : or insteade of this remedie, giue him this drinke folowing: Take of powlder of cloues halfe a drachme, of the powlder of pearles and corall, of each halfe a drachms, make a drinke with buglosse water, and a little good white wine or claret wine . And in such an accident you must crie vpon the sick , rubbe him violently, make him smel rose water and muske, or giue him a drachme of the confection Alchermes, with buglosse wa- ter, and a little wine : and halfe a drachme of pearles for the rich : and for the poore, the powlder of cloues . And if he abound in cholerike humors , purge him with a little rubarbe, or the Electuary of the Juyce of roses, or the sir- rope of roses. It is good also to cast fresh water very often- times in his face , for it quickeneth the decayed spirites: These are the remedies for soundings : If the patient fall a rauing, you must giue him some speedy euacuation to di- uert the humors lest they mount to the braine, you must therefore rubbe the lower partes very often, and apply li- gatures to the extremities , and make him take sirrope of poppy with water of the decoction of lettuce, purselane, or sorrell, and wash his feete and armes with the warme de- coction of the leaues of willow, vine leaues, lettice, floures of roses and lillies, camomile, and the tops of white pop- py, boyled in water : and keepe the patient in silence and in a secret place, and to beware that he speake not, as much as is possible: and if the raging be ouerfurious, you ought to binde him , and to take all thinges from him that may hurt him, as all sorts of armes, and other offendible things finally to procure him to slæpe. The extreame thirst that presseth the patient, must be eased by drincking freely, (as Paulus Ægineta and Auicen commaund ) and his drinke shall be fresh water in great quantitie , if the patient be yong and strong, or mixed with strope of limons, or sow- er grapes, or sirop of violets: And note that he must drink largely and abundantly to extinguish the heate of the fe- ner

## of the Plague.

uer that burneth him inwardly : for, to drincke in little quantitie , rather inflameth , then coeleth the same : And thereforeze the aboue named Autho<sup>r</sup>s will , that in the pestilential feuer we should allow abundance of drinke, for it either prouoketh vomite , or sweate, or extinguisheth the feuer : heauinesse of sleepe must be remedied by strong rubbings of the feete and handes, by often calling on the sick, by keeping him in a lightsome chamber , by clapping cupping glasses, with scarification to the nape of his necke, by sharpe clisters made with the decoction of mallowes, hollies, beetes, hisope, bitony, rew, sage, and the lesser centory, of each a handfull ; agaric two drachmes , polipody an ounce, coloquintida a drachme, branne a handfull , let all be boyled in water , and strained , to which you may adde of catholicon one ounce, of the electuary of Indie, or Hierapicra composita halfe an ounce, of salt a drachme, of common hony, halfe an ounce: make hereof a clister, whiche he may take in the morning, or after supper , during his heauines, Hubeth and deepe sleepe. It is good also to make him smel to the powlder of burnt haire mixed with vinger, for it awaketh him much. And if contrariwise the patient cannot sleepe , you shall giue him two ounces of the strope of poppy, or one ounce, an houre before he take rest, with the decoction of lettuce, and poppy seede, and you shal annoynct his forehead with vnguentum populonis, or a little of the seedes of white poppy and annice : you may annoynct his noothills also with the oyles of poppy and violets, with a graine of Opium, and saffron incorporated together, if necessity require it, and not otherwise : If the patient be seized with the cramp (which is a mortall signe, and after which few escape , as Hippocrates testifieth in his second booke 2. Aphorisme ) yet must we notwithstanding all that wee may , and annoynct the nape of his necke with oyles of white lillies and violets, and make him holde in his mouth a pece of nutmeg, and chew it often, you shall likewise giue him lentine and no sharp cli-

Gers,

## The causes and cures

sters , and make him drincke barley water with sirrope of violets, and mysten him with good brothes, for the cramp very often commeth of emptines, and is commonly mortall : if the extreame partes be colde in a pestilent feuer, or other sharpe sickenesse , it signifieth the weakenesse and mortification of naturall heate, and (for the most part) betokeneth death . In this case we must minister unto his handes and feete with hote cloathes, and chase them, and giue him a little wine to quicken naturall heate, and make him holde a clowt in his mouth, and giue him the powder of Diacameron, or Diamoscum , and keepe him warme in his bed , and take heed that no colde touch him : But when the poore patient is come to this estate, there is little hope of them, as testifieth Hippocrates in the fourth of his Aphorismes , Aphorisme 48. for it is a signe that death is at hand.

## Chap. XVI.

The order and government they ought to obserue who assist and serue those that are sicke of the plague.

IT is a matter most evident , that they that dwel contynually with those that are infected with the plague, are in great danger to receiue the same infection from those that are sicke , by reason they haunt with them night and day , receiue their brests , and smell their corruptions , and sucke the infected ayre of the infected houses wherein they conuerse; which is a thing very dangerous, as Galen witnesseth in the first booke de differentijs febrium cap. 2. For which cause , they that are resolued to keepe them that are sick of the plague, ought to haue a great care of themselues for feare they be infected. And first of all, they must haue recourse unto God, beseeching him to preserue them, to the end,

## of the Plague.

end that being thus assisted by his grace they may the better accomplish his charitable office to the sicke, and succor and serue them to their vttermost ; which is an action that pleaseth Almighty God. Following then the order p̄scri-  
bed in the second, third, fourth, and fift chapter of this trea-  
tise, he shall vse those preseruatiues there described accord-  
ing to his complexion, age, strength, and the nature of  
these humors that abound in him, taking fit medicines or  
pills, powders, opiates, or tablets against the plague.  
treacle, or mithridate according to the forme we haue set  
downe in the places afore alleaged, continuing the same  
without intermission. When hee shall visit the sicke, hee  
must not approach ouer neare unto him, for feare he receive  
his breath, but stand farre off him, especially, if he be fast-  
ing. Also before he enter into the sicke mans Chamber,  
let him perfume it, and cause the windowes to be opened,  
and make a good fire therein of rosemary or iuniper. Hee  
shall holde in his mouth, an Angelica or zedoary roote, or a  
cloue, or the rinde of a citron, orenge, or limon. He shall  
wash his handes, face, forehead, and temples with vine-  
ger and rose water, and if he haue leisure, doe the like un-  
der his arme-pits, and in other emunctory places, but this  
is not alwayes sure and easie to be done : He shall often-  
times, and almost every day change his garments and  
linen, and carry in his hand apples, pomanders, orenge,  
or limons to smell to. He shall holde a spunge steeped in  
rose water, vineger, white wine, besprinkled with the  
powlder of cloues, zedoary, and Angelica, to which hee  
shall often smell, and with some of the same liquor he shal  
gargarise his mouth and thoate. He shall perfume al the  
house and chamber of the sicke thrice a day, and oftner in  
summer, because the dayes are longer. When he com-  
meth to touch the sicke, he shall cause him to turne his face  
from him, lest he breathe vpon him, and he likewise that  
performeth this office, shall doe the like for his better secu-  
ritie, he shall keepe himselfe cleanly, purge often with the

L.                   pilles

## The causes and cures

pilles against the plague, or other fit medicines : He shall  
be sober in his diet, and auoyde all superfluous meate and  
drinke : he must be merry and lightsome, and drine away  
all feare, sadness, and melancholy : For those that are fit-  
test to be employed in this matter, are such as haue a god  
courage, and are merry, pleasant, and well complexioned  
that despise the danger of death, and are ready to doe ser-  
vice to their parents and frends, wiues or children. These  
in trueth are they that in these times are in least danger,  
and whom God (foreseeing their good zeale) protects by his  
mercy, preseruing them from so great danger. Neuer-  
thelesse in this time men ought not to be too rash or hazar-  
dous, nor trust too much to their complexions, youth, ver-  
sue, and force of body. For the secret venome of the plague  
preventeth all this, and except a man be wary and pru-  
dent, it wil then seaze him when he least suspecteth : be-  
cause a venime of that nature is accustomed to lie hidden  
in the body a long time without any effect, or at least-  
wise notable impression, after the nature of the byting of  
a madde dogge, which sodainely before it be discou-  
red takes a lamentable effect. For which cause men ought  
not to be so bolde and rash as to expose themselues to such  
dangers, except necessarie constraineth them to succour  
their parents, or faithful frends, to whom, by lawe of na-  
ture, they are tied. : Neyther on the contrary side shoulde  
they be too fearesful, and so cowardly ; as to forslake their  
fathers, mothers, wiues, and children for feare of death,  
but both by the commaundement of God, and lawe of na-  
ture, they ought to employ all their power, yea to aduen-  
ture life and bloud, to preserue those, who next vnder God  
gave them life, being, and liuing.

Chap.

## of the Plague.

### Chap. XVII.

The manner how to cleanse the houses and places that are infected, the woollen and linnen, and the mouables of the same : And how long they may remaine infected , if they be not well cleansed , and in what time they may be reputed cleane.

I Haue heretofore declared in the first Chapter of this Treatise, that the Plague is a contagious sicknesse, rauishing life by the malignity thereof, and because that the contagion of the same (which is no other thing but a like disposition by a certaine hidden consent communicated by touch vnto another) it remaineth long time hidden, in such things as may receive the same such as are the aire of the house infected, the walls, the garments of woollen, linnen, cotten, fether, and such like, it is therefore necessary to know how to cleane the houses of those that haue bin infected with the plague, to the end, that after they that haue beene infected, shall returne to their houses, they may not be infected anew , by reason their garments, couerlets, beds, and such like, haue not beeene well ayzed and cleansed. And therefore, by way of aduertisement to all in generall, every one during the time of the plague, ought to shut vp his best mouables in a place apart, that is cleane & neate, and to forbear the vse thereof, I say, they ought to shutte vp their linnen, tapistry and couerlets, and onely reserue some to their ordinarie vse : For where there is a pestilent sickenesse in a house , it continually infecteth the ayre where it raigneth, the garments, couerlets, bedding, and sheetes, and all things that are capable thereof : or either receive the breath, sweat, spittings, or vapor that issueth from the sick, and al things that are of a slender substance, and full of pores, are fit to receive, and that verie easily, such infection, as are woollen, linnen, cotten and feathers:

## The causes and cures

wherefore it behoueth aboue all other things, that such household stufte be carefully cleansed, aired, washed, and purged. For if they be once attaynted, they long time retaine the infection in them, because the venime inbibeth and incorporateth it self in their substance very vehemently, by reason of the spongines and thinnesse of these things: and as oyle, pitch, and rosin and such like nourish, conserue, and augment the fire, in that they yeld it a conuenient matter, so likewise doth wollen, cotten, fetheres, linnen, and such like nourish and entertaine for a long time, that infection which is imparted unto them from the sicke, retaining the pestilent venime, conceiued in them for a long time: Even as we see chists and coffers where we lay sweet bags to perfume our linnen or garments doe long time retaine that odor which we laid on them, as lauender, roses, or inges, and such like, which sort of odour is maintained a long time in these garments, and linnen, as experiance teacheth vs, which also we see in Cotton wherein a man hath wrapped muske or ciuet, which keepeth the said odour an infinite time. The which the Poet Horace hath aptly expressed in this verse.

*Quo semel est imbuta recens seruabit odorem  
Testa diu —*

The vessel long time will retaine  
The odor which it first did gaine.

Since therefore such infection may long time remayne hidden in the things aforesaide, wee ought very diligently to cleanse them after this forme that ensueth. The garments of such as are dead of the plague, if they be rich, ought to be burned, according as the custome is in Italy: or if poore) whose misery is such, as they cannot buy new) let the cloathes they haue vsed, be bucked and washed in lie, and oftentimes exposed to the northerly winde and sunne, and perfumed with rosemary, Juniper, and such like, and in time of dyeth be exposed to the Northerne ayre, which dyeth al infectious vapors; for the garments that are infested,

## of the Plague.

ced, may retaine the same fourre yeares, nay the feather-beds seauen yeeres, as Alexander Benedictus testifieth. Note also that feather-beds, cannot be cleared except the tikes be opened, and the downe be ayred, till a moneth or forty dayes be past, in which time they may be purified. Let each bench, wenscote, and other tables of the house be thorowly washed with water and vineger, so that no slutish corner be left: Let the windowes by day be kept open to the north, and shut when the south wind bloweth: Thus in xxxiiii. dayes may the wooden implements be ayred. If any sicke man hath afore worne a furr'd gowne, let each man beware how he weareth it after, for furre is too apt to take infection, as appeareth in those xxv. hie Almaines, of whom Hieroine Fracastorius maketh mention, who in the yeare 1511. in Verona died one after another, til al were made away by wearing of that gowne. The surgeon that hath assited the sicke after xl. dayes triall may be admitted to conuerse the Citty, and so the rest after sixty (so preseruatiues and purges haue bene obserued, and especialy, so mirth, ioy, and pleasure haue been their companions:) if men obserue these precepts, they may by Gods helpe, and by keeping god order, auoyde the plague by those meanes I haue discouered, by which helps there wilbe no humors capable of infection, and where there is no matter fit to receiue the same, there can it not surprise any man.

## Generall rules to bee obserued by all men in the plague time.

**F**irst must we call vpon God, desiring him to defend vs: Secondly, but especially (when we are fasting) we ought to flee from the conuersation of those that are infected: Let the wind be betwene thee and the person that is sicke, or

The causes and cures, &c.

Some perfume be kindled, or hold in thy hand some odoriferous perfume. Fly the narrow wayes and streets wheresoever are dunghills: hant no vaine assemblies of feasts, but if thy meanes be to follow Hippocrates rule. Fuge longe, cito,

Tarde: or if thou must needs stay, be temperate, aduis  
sed & devout, and God shal blesse thee, to whose  
mercy, and thy harty prayers I humbly  
commend me.

(‡)

FINIS.



